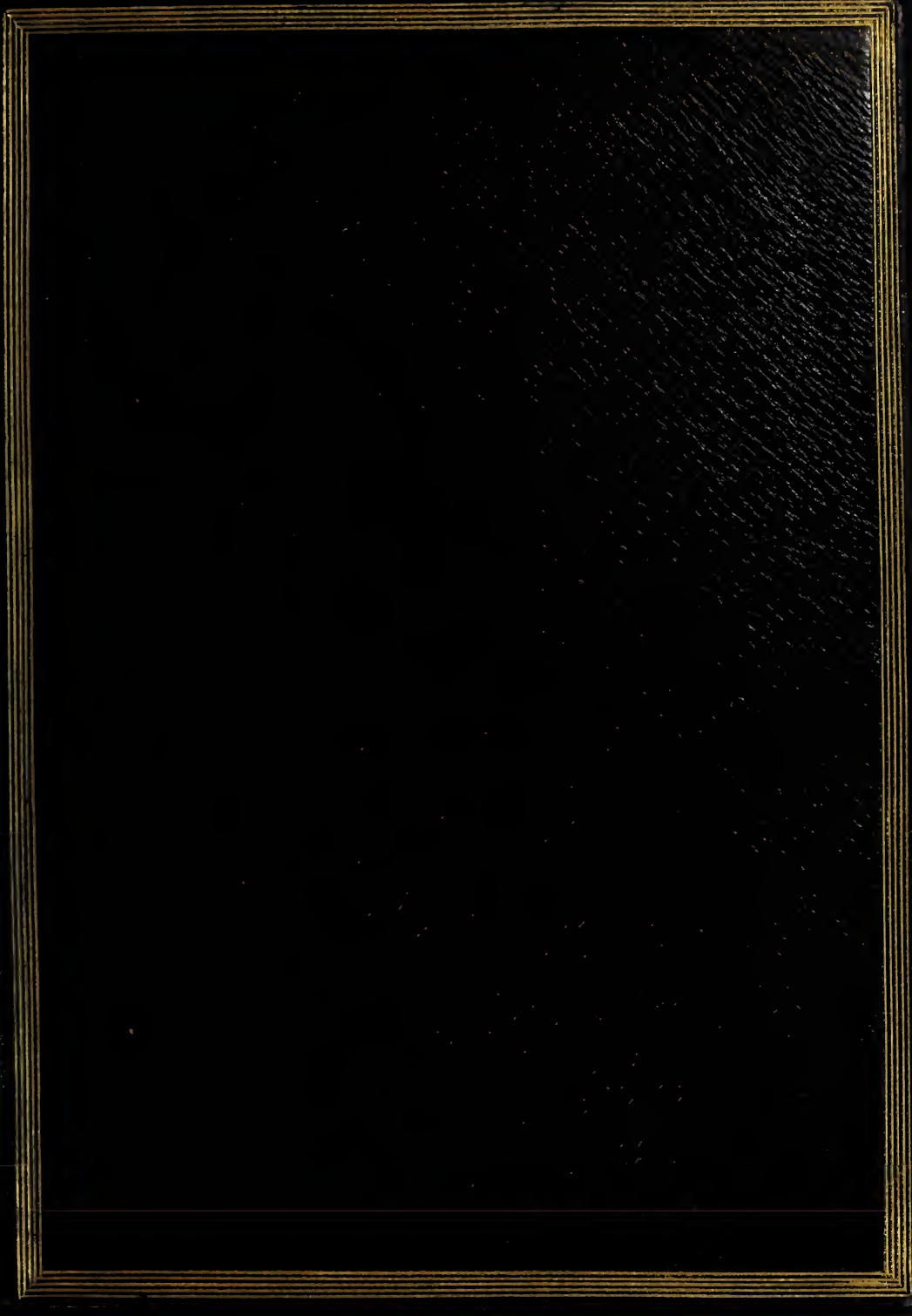






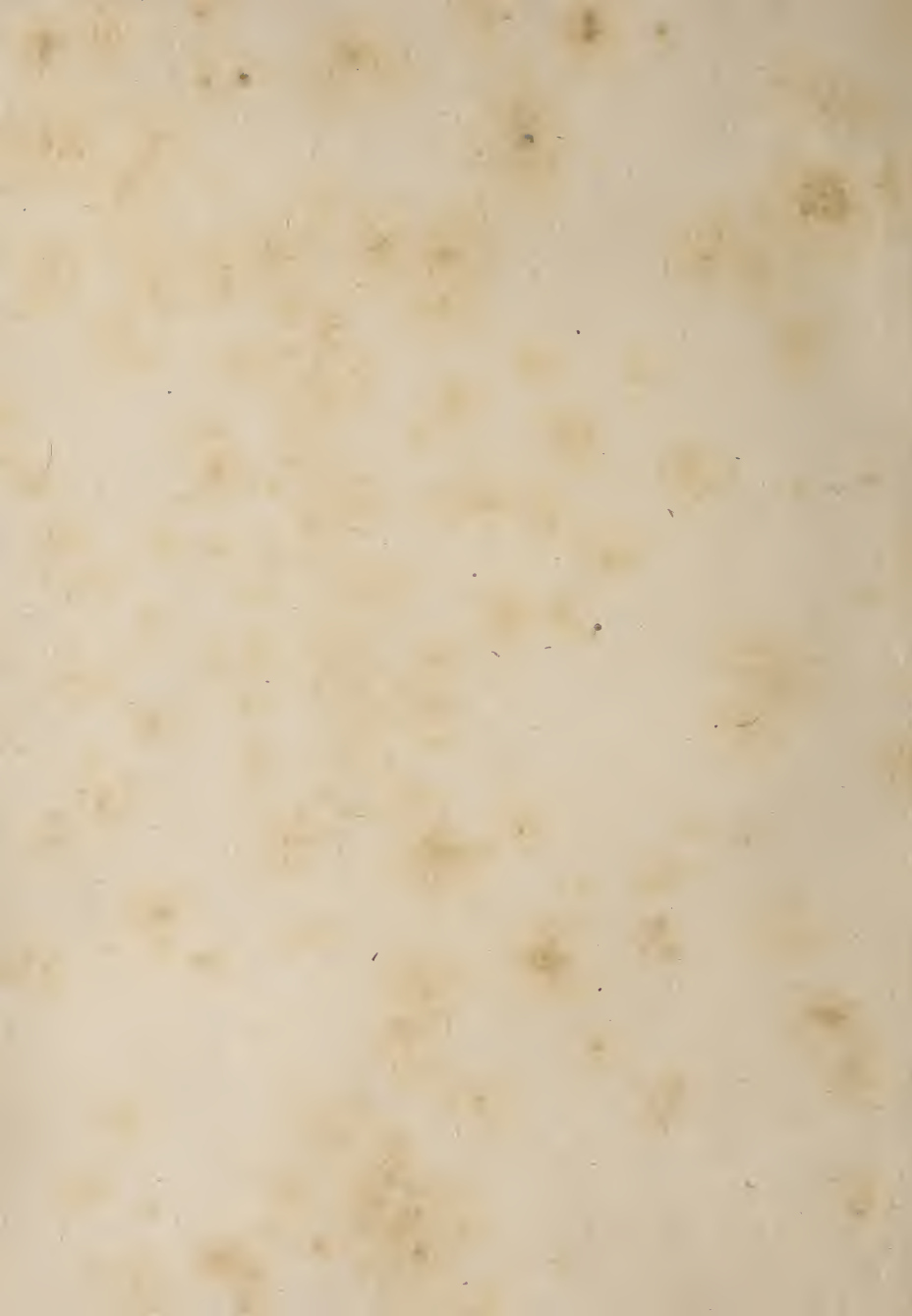


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A NECES-
SARY DOCTRINE
AND ERVDITION FOR
ANY CHRISTEN
man, set furthe by
the kynges ma-
iestie of En-
glande
&c.

Pfal.xix.

Lorde preserue the Kyng, and here
vs whan we call vpon the.

Pfal.xx.

Lorde in thy strengthe the Kynge
shall reioise, and be mervailous glad
through thy saluation.

**The contentes of this
boke.**

The declaration of faith.

**The articles of oure beliefe, called the
Crede.**

The seuen sacramentes.

**The. x. commandementes of almighty
god.**

Our lordes prayer called the Pater noster.

**The salutation of the angell, called the
Aue Maria.**

An article of freewyll.

An article of iustification.

An article of good workes.

Of prayer for soules departed.

JOHENRY THE EYGH T

BY THE GRACE OF GOD KYNG
of Englande, Fraunce, and Irelande, de-
fendour of the faythe, and in earthe of the
churche of Englande and also of Ireland,
supreme head, vnto all his faithful and lo-
uyng subiectes sendeth greetynge.



LIke as in the tyme of darckne-
nes and ignozaunce, syndynge our
people seduced and drawen from the
truth by hypocrisy and superstition,
we by the helpe of god & his worde
haue trauayled to purge and clense
our realme frome the apparant enozmities of the
same, wherin by openynge of goddes trueth, with
settyng furth and publishyng of the scriptures, our
labours (thankes be to god) haue not ben void and
frustrate: So now we perceiuing, that in the tyme of
knowlege, the deuill (who ceaseth not in all tymes
to bere the worlde) hath attempted to returne again,
(as the parable in the gospel shewith) into the hous
purged and clensed, accompanied with seuen worse
spirites: and hypocrisy and superstition beinge ex-
cluded and put away, we fynd entered into some of
our peoples hartes, an inclination to sinister vnder-
standynge of scrypture, presumption, arrogancye,
carnall liberty, and contention: we be therfore con-
strained for the reformation of them in tyme, and

The preface

for auoiding of such diuersitie in opinions, as by the sayde euill spirites might be engendred, to sette furth with the aduise of our clergy suche a doctrine and declaration of the true knowledge of god and his worde, with the pꝛincipall articles of our religion, as wherby all men may vnifoꝛmely be ledde & taught the true vnderstanding of that, whiche is necessary for euery chꝛisten man to know, for the oꝛdering of him selfe in this lyfe, agreably to the will and pleasure of almighty god. Which doctrine also the loꝛdes bothe spirituall and tempoꝛall, with the nether house of our parliament, haue both sene and lyke very wel. And for knowlege of the oꝛdꝛe of the matter in this boke contained, for as moche as we knowe not perfectly god, but by fayth, the declaration of faith occupieth in this tretise the first place. Whervnto is next adioined the declaration of the articles of our Crede, conteining what we shulde beleue. And incontinently after them foloweth the explycation of the seuen sacramentes, wherein god oꝛdinarily woꝛketh, and whereby he participateth vnto vs his special giftes and graces, in this lyfe. Whiche matters so digested and set forth with simplicitie and plainesse, as the capacities and vnderstandinges of the multitude of our people may easily receyue and comprehend the same: There foloweth conuenientlye the declaration of the. x. commaundementes, beinge by god oꝛdeyned the highe way, whertn eche man shulde walke in this life, to finishe fruitfully his iourney here, and after to rest eternally in ioy with him. Whiche bycause we can

not.

Faythe.

The crede

The sacramentes.

The commaundementes.

The p[re]face.

not do of our self, but haue nede alwaies of y^e grace
of god, as without whom we can neither continue
in this life ne without his special grace do any thig
to his pleasure, wherby to atteine the lyfe to come:
We haue after declaration of the cōmandementes,
expounded the. vii. petitions of our Vater noster,
wherin be conteined requestes & suites for all thin-
ges necessary to a ch[ri]sten man in this p[re]sent lyfe,
with declaration of the Aue Maria, as a p[ra]yer
conteynyng a ioyfull reherfall, and magnifyng of
god in the worke of the incarnation of C H R I S T
whiche is the ground of our saluacion, wherin the
blessed birgine our lady, for the abūdance of grace,
wherwith god indued her, is also with this reimen-
brance honoured and worshypped. And for as mo-
che as the heades and sensis of our people haue ben
imbuied, and in these days trauayled with the vn-
derstandyng of Freewill, Justification, Good wor-
kes, and P[ra]ying for the soules departed: we haue
by the aduise of our clergy, for the purgation of er-
ronious doctrine, declared and sette furthe openly
plainly, and without ambiguitie of speche, the mere
and certain truthe in them. So as we verily trust
that to know god, and how to lyue after his plea-
sure, to the atteining of euerlastyng life in the ende,
this boke conteyneth a perfecte and sufficient do-
ctrine, grounded and established in holy scriptures.
Wherfore we hartily exhorde our people of all de-
grees, willyngly and earnestly both to reade & p[ri]nt
in their hartes the doctrine of this boke, cōsidering
that god (who as saint Paul saith, distributeth &

The pater
noster.

The Aue

Freewill.
Justifica-
tion.
Good wor-
kes.
P[ra]ter for
soules.

The preface

disuideth to his church his graces distinctly hath
ordered some sorte of men to teache other, and some
to be taught, that al thinges shuld be done semely &
in orde, and hath beautified & set furthe by dystin-
ction of ministers and offices, the same church: And
considering also that for the one parte which shuld
teache other, is necessary not onely knowlege, but
also learnyng & cuning: in the same knowlege, wher
by they may be hable conueniently to dispence & di-
stribute to theyr audience the trueth of god, accor-
dyng to theyr cunning for the edification of other,
and by true exposition of the scriptures according
to the apostolicall doctrine receiued and maintei-
ned from the beginninge, and by conferringe and
declaration of them, to conuince, refell, and reproue
all errours & vntrouthes set furth to the contrary
and finally be also able to giue an accōpte, as saint
Peter saith, of that they p̄fesse: It must be agreed
than that for the instructiō of this part of the chur-
che, whose offyce is to teache other, the hauing, re-
dinge, and studying of holy scripture, both of the
olde and newe testament, is not onely conuenient
but also necessary: But for the other parte of the
church ordeined to be taught, it ought to be demed
certainly that the readdyng of the olde and newe te-
stament, is not so necessary for all those folkes, that
of duty they ought and be bound to reade it, but as
the p̄nce and the policy of the realme shall thinke
cōuenient, so to be tollerated or taken from it. Con-
sonant wherunto the politike lawe of our realme
hath nowe restrained it from a greate meyny, este-
myng

The p[re]face.

ming it sufficient fo[er] those so restrained, to here and truly bere away the doct[ri]n of scripture taught by the p[re]achers, & so imp[ri]nt the lessons of the same, that they maye obserue and kepe them inwardly in they[re] hart, and as occasion serueth, exp[re]sse them in their dedes outwardly, wherby they may be partakers of that blysse, whiche the gyuer of blessednes our sauoure **CHRISTE** spake of and p[ro]mised to suche, saying: Beati qui audiunt uerbum dei, & custodiunt illud, Blessed be they that here the true doctrine of god, & kepe it, which is the true sense of that text, wherfoze we exh[or]t and desire all our louyng subiectes, that they p[ra]yeng to god fo[er] the spirite of humilitie, do cōfo[rm]e them selues as good scholers and lerners ought, to here and bere away as afoze, and willingly to obserue such o[rd]e, as is by vs and our lawes p[re]scribed, and to rede and bere well away the true doctrine, lately by vs and our clergy set furthe fo[er] they[re] erudition, wherby p[re]sumption and arrogancye shall be withstanded, malyce and contention expelled, and carnall libertie refrayned and tempered, and disdeyne clerely remoued and taken away. So as endeuour yng our selues to lyue quietly and charitably togither, eche one in his vocation, we shall be so replenyshed with manifold graces and gyftes of god, that after this lyfe we shall reigne in ioy euerlasting with the onely heade of the vniuersal catholike church our sauour and redemer **IESVS CHRISTE**, Amen.



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Faith.



ORASMOCHE AS in this booke, whiche is sette furthe for the institution and erudition of the common people, the articles of our faith haue the first place, it is very necessarye, befoze we entre into the declaration of the said articles, some thynge to entreate of faith, to the intent that it may be knowen, what is ment properly by the worde Faith, as it is apperteynyng to a chrysten man, who by fayth is partaker of goddis benefites by Chyste. And although faith be diuersly taken in scripture, it shall be sufficient to entreate here, of two kyndes or acceptions of the same.

FAythe in the fyrst acception, is considered as it is a seuerall gifte of god by it selfe dystincte from hope and charitie, and so taken, it signifieth a perswasion and belefe, wrought by god in mannes harte, wherby he assenteth, granteth, and taketh for true, not onely that god is, whiche knoweledge is taught and declared by the maruaylous woꝝkes of the creation of the woꝝlde, as saith sainte Paule in the epistle to the Romans) but also that all the woꝝdes and sayinges of god, which be reueled and opened in the scripture, be of most certaine truthe and infallible veritie. And further also, that all those thinges, whiche were taught by the apostles, and haue ben by an hole vniuersall cōsent of the church

Rom. i.

of Chyſte, euer ſythe that tyme, taught continual-
ly and taken alwayes for true, ought to be receyued
accepted and kept, as a perfect doctrine apoſtolyke.
And this is the fyrſt acception of Faith, which man
hath of god, wherin man leaneth not to his owne
naturall knowledge, whiche is by reaſon, but lea-
neth to the knowledge atteyned by Faith, without
the whiche Faith, we be ignorant and blynde, and
can not vnderſtande, accorſyng as the prophete
Eſaie ſaythe, *Niſi credideritis, non intelligetis*, Onles
ye beleue, ye ſhall not vnderſtande. And this faith
is the beginning, entrie, and introduction vnto all
chriſten religion and godlynes. For as ſaynt Paul
ſayth, He that commeth to god, muſt beleue, that he
is, and that he is a rewarder vnto theym, whiche ſeek
to pleaſe hym. And this faith, althoughe it be the
neceſſary beginning of all rightuouſneſſe, yet if it
proceede not further, to Hope and Charitie, it is cal-
led in ſcripture a deade Faith, bycauſe it is voyde
and deſtitute of the lyfe and efficacy of charitie.

Faythe in the ſecond acception is conſydered as
it hath hope and charitie annexed and ioyned
vnto it: And faith ſo taken, ſignifieth not onely the
beleſe and perſwaſion befoze menconed in the fyrſt
acception, but alſo a ſure confidence and hope, to
atteyn what ſo euer god hath promyſed for Chriſtes
ſake, and an hartly loue to god, and obedience to his
commaundementes. And this Faith is a lyuely
faith, and worketh in man a ready ſubmiſſion of
his wylle to goddis wylle. And this is the effecti-
all faith that worketh by charitie, whiche ſaynte
Paule

Vii. iuxta
ſept.

Hebr. xi.

Paule vnto the Galathians affirmeth to be of val-
 lue and strengthe in CHRISTE IESV. By this
 Faythe, Abraham, not knowing whether he shuld
 goo, went out of his countrepe, and dwelte in the
 lande of behest, as in a straunge lande, lokinge
 and trustinge for a citie founded and buylded by
 almyghty god. By this Faythe also, he was ready
 to offer by his onely begotten sonne Isaac, whan
 he was tempted, in whom he loked for the promise,
 nothyng doubtyng, but that god was able to
 rayse hym vp againe frome deathe. And this wyse
 is Faythe taken in the moste part of the examples,
 whyche be recyted of sainte Paule in the eleuenthe
 chapter of his epistle to the Hebrues. And this
 Faythe euery christen man professeth and couenan-
 teth to keepe, whan he receyuethe the sacrament of
 baptisme.

Gala.v.

Hebr.xl.

FOR declaracion whereof, it is to be noted, that
 all promyses of god, made to man after the falle of
 Adam, for Christes sake, be made vnder this condi-
 tion, that man shoulde beleue in god, and with the
 grace of god, gyuen for CHRISTE, endenoure
 hym selfe to accomplyshe goddis commaundemen-
 tes. The churche (therfore intendyng that man
 shoulde alwayes haue in mynde, how the promyses
 of god be made vppon condytion, and without kee-
 pyng of the condition, no man is partaker of god-
 dis promyses) hath taughte and ordeyned, that
 menne befoze they receyue baptysme, shall promyse
 and couenaunte to fulfyll the sayde condytion,
 and to forsake the deuyll and the wo:ld, and to

serue onely god. And of this especiall couenaunt, wherby man byndeth hym self to god, he is callid in latyn Fidelis, faithfull, and he that neuer made the same couenant, or after he hath made it, renounceth and refuseth the same, is called amonges chrysten men Infidelis, vnfaithfull or heathen. And bycause god hath made promise and couenant with man (as is befoze declared) whiche we must moste assuredly beleue, that god wyll obserue and kepe, and is euer in his woordes and promyses, most true, most iust, most constant: therfoze god is called (as he is in dede faithfull to man, and keepeth and obserueth his faith, that is to say, his promyse to man, requirynge that man shulde lykewys kepe his faith: and promyse towarde hym.

NOWE of that whiche is befozesayd, it is manifest, that Faith (as it is taken in the second accepti-
on) is the perfect faith of a true chrysten man, and conteyneth the obedience to the hole doctrine and religion of Chryste. And thus is faith taken of saint Paule, and in other places of scripture, where it is sayd, that we be iustified by faith. In which places men may not thynke that we be iustified by faythe, as it is a seuerall vertue separated from hope and charitie, feare of god and repentaunce, but by it is ment Faith, neither only ne alone, but with the for-
sayd vertues coupled togyther, conteining as it is afozesayde, the obedience to the hole doctrine and religion of Chryste.

AND here is to be noted, that euery man, that dothe offende god, dothe not lose his faith therby.

For they that synne by frailtie and sodeyn motions
 (whiche iuste men doo not auoyde) and be taughte
 therfoz of Chyrist to say in their Pater noster, Forgiue
 vs our trespasses, as we forgiue them that trespatse a-
 gainst vs: Yet those men, so breaking their promyse
 with god, and slackyng in such care and desyre, as
 they shulde haue to please god, neuerthelesse be not
 accompted to haue lost their faith therby, yea they
 also who after the knowlege of god, fall in to dead-
 ly synne aduisedly, as they that committe murther,
 adultery, and other abhominations, and so falle
 from faith, as it is taken in the seconde acception,
 and be therfoze out of the state of grace and fauour
 of god for the tyme, yet do not those men fall frome
 fayth, as it is taken in the fyrst acceptton, that is to
 saye from certayne and assured knowlege of god
 and his doctrine. And therfoze the gospell speaketh
 of a seruauant, that knoweth the wyl of his lord, and
 dothe it not. And saint James [in his epistle saythe,
 that Faith may remayne without charitie. Wher-
 foze a transgressour of the lawe of almyghtye god
 after baptysme, kepeth styll a remozse of conscience,
 and the lyghte of knowledge by fayth, wherby he
 seeth the remedies, howe to attayne remission of
 synne, and by a speciall gift of further grace is mo-
 ued to vse the same remedies, and so by faythe wal-
 keth the wayes ordeined to atteine remission of sin-
 nes, as in the sacrament of penāce, shalbe declared.

Luc. xii.

Iacob. ii.

Thus we haue shewed two acceptions of faith
 and declared, that the faith of knowlege maye re-
 mayne in hym that hath fallen from faith, after the

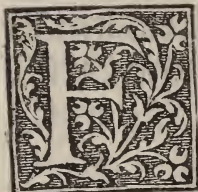
second accepttion. But whether there be any special particular knowlege, which man by faith hath certainly of him self, wherby he may testify to hym self, that he is of the predestinates, which shal to thende perseuere in their callinge, we haue not spoken, ne can not in scripture ne doctours find, that any such faith can be taught or preached. Truth it is, that in the sacramētes instituted by Chyist, we may cōstantly beleue the woꝝkes of god in them, to our present comfort, and applycation of his grace and fauour, with assurance also, that he wyl not faile vs, if we fall not from hym. Wherfoze so continuinge in the state of grace with hym, we may beleue vndoubtedly to be saued. But forasmoeche as our owne frailty and noughtynes, ought euer to be feared in vs, it is therfoze expedyent for vs to lyue in contynuall watche, and contynuall fight with our enemyes, the dyuel, the fleshe, and the world, and not to presume to moche of our perseuerance & contynuance in the state of grace, which on our behalfe is vncertayne and vnstable. For although goddis promises made in Chyiste be immutable, yet he maketh them not to vs, but with cōdition, so that his promise standing we may yet faile of the promise, bicause we kepe not our promise. And therfoze if we assuredly reckon vpon the state of our felicitie, as grounded vpon goddis promise, and do not therwith remēbre, that no man shal be crowned, oules he lausfully fight, we shal triumph befoze the victoꝝy, and so loke in vaine for that whiche is not otherwise promised, but vnder a condition. And this euery chrysten man must assuredly beleue.

The Crede or the. xii. articles
of the christen faythe.

- i  Beleue in god the father almighty
maker of heauen and earth.
ii And in Jesu Christe his onely
sonne our lorde.
iii whiche was conceived by the holy goste;
borne of the virgine Mary.
iiii Suffred vnder Pöce Pylate. was crucifi
ed. dead buried. and descended into hell.
v And the third day he rose agein frō deth.
vi he ascended into heauen. & sitteth on the
right hand of god the father almighty.
vii From thens he shall come to iudge the
quicke and the deade.
viii I beleue in the holy goste.
ix The holy catholyke church.
x The communyon of sayntes: The for
gyuenes of synnes.
xi The resurrection of the body.
xii And the lyfe euerlastyng. Amen.

Here

Here folowe certayne notes for the
better vnderstandyng of this Crede.



First it is to be noted, that all and singular the .xii. articles, contained in this Crede, be so necessarye to be beleued for mans saluation, that who so euer wyl not constantly beleue them, or wyl obstinately affirme the contrary of theym, can not be the very members of Chyiste, and his espouse the churche, but are very infidelles or heretikes, and members of the deucl, with whom they shall be perpetually damned.

Secondly it is to be noted, that all true chrysten men, ought and muste moste constantly beleue, maynteyne and defende al those thinges to be true, whiche be comprehended in this Crede, and in the other .ii. credes, wherof the one is bled to be sayde at masse, and is approued by the auneynt generall councelles, & the other was made by the holpe man Athanasius: And also all other thynges whiche be cōprehended in the hole body & canon of the bible.

Thyrdly that all true chrysten men ought and must not onely repute take and holde all the sayde thynges for the most holy, most sure, and most certayne and infallible truthes of goddis worde, and suche as neyther oughte ne can be altered or conuelled by any contrarpe opinion or authoritie: but also must take & interpretate all the same thynges accordyng to the selfe same sentence and interpretation

The fyrste article.

tation, whiche the wordes of scripture do signifie, and the holy approued doctours of the churche, do agreably intreate and defende.

Fourthly that all true chzisten men ought and must vtterly refuse and condemne al those opiniōs, contrary to the said. xii. articles of our crede, whyche were of longe tyme paste condemned in the. iiii. holy counsels, that is to say, in the counsel of Neece, Constantinople, Ephese, and Calcidonense.

The fyrst article.

I beleue in god the father almighty maker of heauen and earth.



For the plain vnderstandinge hereof, euery materiall worde of this article shalbe declared hereafter. And first we muste knowe, that God is a spiritual and an inuisible substance, of nature, of infinite power and eternall, without beginning or endyng, & of incomprehensible knowledge, wisdom, goodnes, iustice, and mercy, and that there is but one very god, thre persons, the father the sonne, & the holy gost, & that these thre persons, be not thre goddis, but all one god, one nature, one substance, all one euerlastyng essence or being, and all lyke and equall in might, power, wysdome, knowlege, rightwysnes, and all other thynges belonging vnto the deitie. And that beside or without this god, there is none other god.

God.

C

More

The fyrste article,

Father.

MOREOVER we must knowe, that god the father is the fyrste person in trinitie, and Father of his onely begotten sonne, the seconde person in Trinitie, and that he dyd begette him of his owne substance, by eternall generation, that is to say, by generation that neuer had begynning.

And where this article conteineth, that god the father is Almighty, it is as moch to say, as that he may do all thynges that he wil, in heauen and in earthe, and nothyng is to hym impossible, and that his godly power and myghte excelleth infinitely, and incomparably all other powers, in heauen, earth, and hell: so that all other powers whiche be in heauen, earthe, or hell, be nothyng as of theym selues, but haue all their might force and strength of hym, and be all subiecte vnto his power, and can not resyst or lette the same. And althoughe god be omnipotent, and of infinite power, yet he is not author or worker of any synne: for whan so euer any synne is done by any creature, the same is wrought by the malice of the deuyll, or free wyll of man, only by the sufferance and permission of god, and not by the working & power of god, in styring vp, furthering, or assisting the malice of the euill thought or deede.

THIS article conteineth further, that god the father Almighty, dyd at the begynnyng, create, forme, and make of nought, heauen and earthe, and all thynges visibill, and inuisibill, and that he dyd gyue vnto them, all theyr power and myghte, and so he doth from tyme to tyme continually pre-
serue

The fyrste article.

serue, gouerne, susteyne, and maynteyne the hole worlde, and all creatures therein, by his onely goodnesse and hygh prouydence, in so moche that without his continuall workynge, nothynge shulde be able, any while to continue.

And for for the more euydent and playne vnderstandynge of the fyrst parte of this article, whyche is, I beleue in god, it is to be noted, that we muste not onely beleue stedfastly, that god is, and that he is true in all his wordes and promyses, and that he is omnipotente, and creatour of heauen and earthe, and so forth: but we muste also with this our beleue, loue god, and cleaue onely vnto hym, and that with al our harte and power, and so continue and dwelle styll in hym, by loue. It signifieth also, that we must obey vnto his wyll, as well in al our inwarde thoughtes and affections, as also in al our outwarde actes and dedes, and that we must abhorre all vice, and not wishe or desyre of god, any euyl or vngodly thing. It signifieth also that we must constantly betake and comynytte our selues, and all ours holy vnto god, and fyxe all our hole hope, trust, and confidence in hym, and quyet our selues in hym, beleuyng perfectly and assuredly that he will in dede shewe no lesse goodnesse, loue, mercy, grace, and sauour vnto vs, than he promyseth by his word to do with vs, vsing our selues as afore is sayde.

This maner of beleue we ought to haue in no creatour of god, be it neuer so excellent, but in god only, & therfore in this crede, the said maner of spea-

The second article.

kyng, I beleue in, is vsed onely in the thre articles,
whiche concerne the thre persons in trinitie, that is
the Father, the sonne, and the holy gost.

The seconde article.

And in Jesu Christ his onely
sonne our lord.



Or the vnderstandinge of this
second article, it is to be knowen, that
IESVS CHRIST is the onely begot-
ten sonne of almighty god the father,
and that he was begotten of his godly nature and
substance eternally, and that he is very god, the
same substance with god the father, and the holy
gost, vnto whom he is equall in all thinges of the
godhead. And althoughe we christen men, may be
called the children of god by adoption and grace,
yet onely our sauiour Jesus Christe is god the fa-
thers sonne by nature.

We must knowe also and beleue, that IESVS
CHRIST, was eternally preordained and appoin-
ted, by the decree of the hole Trinitie, to be our
lord, and to redeme and byynge vs from vnder the
dominion of the deuill & sinne, vnto his kyngdome
lordshyp, and gouernance, and therfore is worthily
called IESVS that is to say, sauior: and CHRIST
that is to saye, anointed king & priest, and LORDE,
that is to saye, redemer and gouernour, for he hath
done and fulfilled for all mankinde the very office
both

The seconde article,

bothe of a p̄iest, and of a kynge, and lord. Of a p̄iest, forasmoch as he hath made sacrifice and oblation on the crosse, in that he there willingly suffered his naturall body to be slayne, and his bloude to be shed for remission of synne, and so was bothe the p̄ieste and the sacrifice it selfe. And of a kinge and lord, in that he hath lyke a moste mighty conquerour, ouercome and vtterly oppressed his ennemyes, and hath spoyled theym of the possession of mankinde, whyche they wanne befoze by fraude and deceyte, by lying and blasphemynge, and hath brought vs now in to his possession and dominion, to reigne ouer vs in mercy, lyke a most louing lord and gouernour. And therfoze in this article we call hym Our lord.

And although this worde Dominus, diuers tymes is translated in to our englyshe tongue, the lord, and the place and circumstance of scripture, oftentimes requirerh the same, yet amonge vs chriſten men, in our common speche, when we speake of Chriſte and call him Lord, it is mooste mete and conuentent, that we call him, Our lord, to signifie and admoniſhe vs, that we be his peculiar people, redemed by him, and deliuered from the dominion and the captiuitie of the deuyl, and be made his owne p̄opze and obedient seruauntes, after which sorte, the heathen people (bycause of their infidelitie) be neither his seruauntes, ne partakers of his benefites, and therfoze can not saye, and call him as (Chriſten men do) Our lord.

The

The thirde article.

whiche was conceived by the holy
gost bozne of the virgin Mary.



Or declaration of this article, ye shall vnderstand, that whan the tyme was come, in the whiche it was befoze ordeyned and appoynted, by the decree of the hole Trinitie, that mankynde shoulde be saued and redemed, than the sonne of god, the second person in Trinitie, and verye god, descended from heauen in to the worlde, to take vpon hym the very habite fourme and nature of man, and in the same nature to suffer his glozious passiõ for the redemption and saluaton of all mankinde.

And for farther declaration hereof, it is to be consydered, that befoze the comynge of Chryste, mankynde was so blynded and drownd in synne, that the true knowlege of god was euery where in the world forgotten, and his lawes broken, not only by the gentiles in all other nations, but also by the iewes, the chosen people of god, to whome god had by his seruant Moises giuen his lawes, wherby they myght knowe howe to auoyde synne and please hym, and where those lawes gyuen by god, were often by them transgressed, yet almighty god dyd from tyme to tyme, sende to theym his prophetes, inspired with his holy spirite, bothe to admoynse them of their synnes, and to teache them how they

The thirde article,

they shuld truely vnderstande and obserue the said lawes gyuen by his seruaunt Moyses. After the whiche admonittons many tymes so gyuen by the prophets and nothyng regarded, almyghty god of his infinite goodnes and inestimable mercy, for the loue that he bare to mankynde, dyd send at the last into the woꝛlde his onely begotten sonne, being his eternal wilddome, by whome in the begynnynge he dyd create heauen and earthe, and all creatures in them, to take vpon hym mans nature, for to redeme mankynde, and to teach the woꝛlde the truth of his lawes, and by what meanes the woꝛld might by faythe to be gyuen to his woꝛdes and doctrine, amende theyꝛ lyues, and attayne to comye to the lyfe in heauen, folowynge hym in his doctrine, who was the waye, to come to the father, the Truthe, to attayne the knowlege of the father, and the Lyfe it selfe, wherein he shulde finally leade them, to come vnto the father, vnto whome god the father commaunding the woꝛlde to gyue full credence, sayd to all men, *Ipsū audite, heare hym.*

Mat. xviij.

Wherefore the sayd sonne of god, in the wombe of the blessed virgin called Mary, dyd take vpon him of her very fleshe, nature and substance, mans nature, and beyng conceived by the holy gost, was borne of her body, and dyd vnite and conioyne together the same nature of man, take of the substance of the said most blessed virgin, with his godheade in one person, with suche an indissoluble and inseparable knotte and bonde, that he beyng one person, **I E S V S C H R I S T E**, was, is, and euer shall be in.

The fourth article.

be in the same person, very perfect god, and very perfect man, which holy worke of the incarnation, was not wrought by the seede of man, but by the holy goste in the sayde moste blessed virgine, without any motion of concupiscence or spotte of synne, and was accomplished without any violation or detriment vnto the virginite of that blessed virgin saint Mary, who bothe in the conception and also in the byrth and natiuite of our sauour I E S V CHRIST her childe, and euer after reteyned still her virginite pure and immaculate, and as clere without blotte as she was at the tyme that she was fyrste borne.

The fourth article.

Suffred vnder Ponce Pilate, was crucified, dead, buried, and descended into hell.



DDeclaration of this article
it shalbe expedient brefely to repete the
processe, of a great part of our sauour
Christis lyfe, from the beginnyng, vnto
the tyme of his most glorious passion,
with the same passion also, and the descense of
his soule into hell, wherfoze we must vnderstande,
that Christe very god and man, after he was con-
ceyued and borne of his blessed mother, waxed and
lyued forth here in the worlde, vntyll he came vnto
the. xxxiii. yere of his age, and that in all this
tyme of his lyfe, he suffred and endured for our sa-
kes

The fourth article,

kes and our welthe, & also for our example, moche bodyly affliction, moche labour, moche trauayle, moche hunger, thirst, and pouertie, moche iniury and ignominy, and many other such miseries and infirmities, as all mortall men be subiect vnto (syn and ignorance onely except) & so passed ouer al the hole course of his lyfe, euen from his natiuitie vntyll his death, in suche perfect obedience vnto the lawes of god and man, accoꝝdyng to the will of his father and in suche perfect innocençe of lyuing, that no faute or blame of lyuynge, ne any offence or transgression could iustly and truly be laid against him: and yet the blynd, ignorant, and obstinate Jewes, replete with enuy and malice, as the very members of the deuyll, by whom they were prouoked and en-duced therunto, laboured continually by all craft and meanes they coulde, to dystroye hym, and at length conspyring togyther, they toke him, serching and procuringe false wytnesse to accuse hym, and after they had bette him, and spette in his face, and vsed al the byllany they could vnto him, they bound him, and brought him befoze Pontius Pilatus, beinge than the chiefe iudge in Ierusalem, vnder the emperour of Rome, and there they most falsely accused hym, as a subuerter of the lawes of god, and as a persone that seduced the people, and moued sedition amonge them, and as a traitour against the emperour of Rome, after whiche accusations our sayde sauour and redemer Iesus Chyste was greuously scourged, by the commaundement of Pilate, and had a crowne of thorne put vpon his head

The fourth article.

by the souldiours of the garrison and was by them not onely moste spitefully mocked and scozned, but also most cruelly tormented and afflycted, and after this he was at the last in publike and open iugement, condemned by the sentence of the said iudge, to be crucified, to the intent he shoulde suffer that kynde of death, whyche amonge the Jewes was euer most abhorred and detested, and accounted to be the moste shamefull and cursed of all other: and so accordynge to the sayde sentence, the souldiours of the garrison crucified hym, that is to saye they nayled hym throughe handes and feete to a crosse and hanged hym vppon the same betwene two theues, vpon a certayne hyll called Caluary, vntyl he was deade: and after he was thus deade, one Joseph of Aramathia, beinge one of Chyristis disciples, obteyned lycence of the sayde iudge, to take downe the blessed bodye of oure sauoure I E S U C H R I S T from the sayde crosse, and that done, he and an other of Chyristes disciples, callyd Nicodemus, wrapped and foolded the same bodye in a cleane syndon, and soo layde it and buried it in a newe graue or sepulchre, whiche the sayde Joseph had made of stone, wherein there was neuer man buried befoze. and after he was thus crucified and deade vpon the crosse, he descended in soule into hell, and losed the peynes or sorowes therof, wherewith it was not possyble, that he shoulde be holden, and conquered and oppressed bothe the deuyl and hell, and also death it selfe, wherevnto all man kynde was condemned by the falle of oure fozefather.

ther.

The fourth article.

ther Adam in to synne.

THe proces of our sauour Iesu Chyristis life, deathe, buryall, and disceance to hell, thus declared, it is specially to be noted, and to be beleued for a certaine truthe, that our sayde sauour, in all the tyme of his moste bytter and greuous passion, and in sufferynge his moste peynfull and cruell deathe, not onely indured and susteyned for our redemption, all the peynes and iniuries, and all the obprobries and ignomintes, whiche were done to hym, mooste pacientely withoute resistance, and lyke an innocent lambe, but also that he did wyllyngly and gladly suffer this crosse, and this kynde of deathe for our example, that we shulde folowe the steppes of hym, in pacyence and humylitie, and that we shulde beare our owne crosse, as he dyd beare his, and that we shoulde also hate and abhorre all

synne, knowynge for suretie, that who so e-

uer dothe not in his harte, hate and ab-

horre synne, but rather accompteth

the breache and violatiō of gods

dis commandement, but as a

lyght matter, and of small

weight and importance,

he esteimeth not the

price & valu of the

passion and deth

of Chyist, ac-

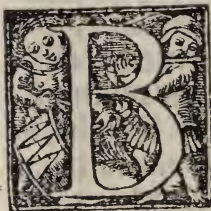
cordynge

to the dignitie and worthy-

nesse therof.

The fyfte article,

And the thirde daye he rose againe
from deathe.



Y this article it appeereth, howe our sauour Iesus Christ, after he hadde conquered and spoyled the dyuell and hell, he retourned again from thens, like a most mighty kyng & conquerour, in triumphe and glozy, and so resumed and toke again his blessed natural body, the thirde day after his said deeth. And so doinge, rose out of that sepulcre, in his naturall and perfecte manhode, that is to saye, in his soule, and in the selfe same body, whiche was bozne of the virgin Mary, and dyd hang vpon the crosse. After whiche resurrection, he was conuersaunt in the worlde, by the space of forty dayes and did eate and drinke with his apostles and his disciples, and preached vnto them, & authoised them to go forth in to the worlde, to manifest and declare, that he was the very Christe, the very Messias, and the very god and man, whiche was promysed in scripture to come to saue and to redeeme all those, that beleuynge in hym, ordered them selues in obeying and folowynge his preceptes and commaundementes accordyngly.

In this article of Resurrection, it is to be noted, that there is nothinge, that can in all aduersitie and trouble, be more ioyefull and comfortable
vnto

The fyfte article.

unto vs, than the belefe of this article, that Chyrist
rose againe from corpoꝝall deathe to lyfe, and that
we shall also do the same. The faithe and belefe of
this (if we do continue in lyuyng well) is our vi-
ctoꝝy and triumph ouer the deuyl, hell, and deathe,
and a speciall remedy, to put away the horꝝour and
feare of theym, foꝝ as moche as hereby we be assu-
red, that as deathe coulde not holde Chyriste, euen
soo it can not holde vs, whyche are by a chrysten
faythe, the very membes and body of Chyriste, but
that we shall rylse from deathe, and lyue agayne in
gloꝝye with hym, euerlastyngely, yf we oꝝder and
confoꝝme our wyll in this woꝝlde to his pꝛeceptes.
And the onely hope hereof, shulde make vs not to
feare the aduersities in this woꝝlde, bycause we ly-
uing as afoꝝe, be assured to haue a better and moꝝe
gloꝝious lyfe after this, as saynte Paule wꝛyteth
to the Coꝝinthians, sayinge: If we chrysten menne i. Cor. xvi.
had no hope of other lyfe, than this that is pꝛe-
sent, than were we the moꝝte myserable of all menne.
But nowe Chyriste is rysen againe from deathe, and
hath declared therby, that there is a lyfe after thys
lyfe, whiche all chrysten men hope to come to. Accoꝝ-
dyng herebynto sayeth saint Augustine. All the hope
of our faythe standeth in this point, that we shall
rylse againe. This made the faythefull and good
men (of whom saint Paule speketh to the Hebrues) Hebr. xi.
to refuse to be pꝛeserued from bodily death, bycause
they looked assuredly foꝝ a better resurrection.

Of this article the epistles of saint Paul, and
the newe testament be full, to the Romayns he wꝛi-

The fyfte article.

Rom. iiii. teth, Christ rose againe for our iustification. to Timo-
 ii. Tim. ii. the he sayth: Remēber that Iesus Christ is risen again
 A. Ct. i. from death. The apostles besydes other names per-
 8. ii. teynnyng to their office, bespectally called the wy-
 nesses of Christis resurrection, the whiche resurre-
 ction, as it was by many and sundry apparitions
 and other infallible argumentes, declared and pro-
 ued vnto them, so they dyd in all places, and at all
 times open and inculcate the same, as a special and
 a chiefe article of Christis doctrine, wherin shulde
 depende and rest, the greate comforte and solace of
 all true and faythfull beleuers in Christ.

Moreover by this article, it is not onely con-
 firmed vnto vs, howe the naturall bode of man,
 shall after the corporall deth and departyng out of
 this present lyfe aryse againe, as is befoze expessed,
 but also by this resurrection of our sauour Christ,
 we be admonyshed, that as Christe after his deathe
 rose againe: so we dyinge from sinne, shulde aryse a-
 gain, and walke in a newe life of spirite and grace.

The sixte article.

The ascended into heauen, and syt-
 teth on the ryght hande of god the
 father almighty.



This article conteyneth, howe
 our sauour IESVS CHRISTE af-
 ter that he had perfectly accomplis-
 hed and performed the hole mystery
 of the redemption of mankynde, by
 his

The sixte article,

his incarnation, his birthe, his passion, his death, his burfall, his descending into hell, and rylpyng agayne from deathe to lyfe, and after he had bene here in earthe conuersaunt with his apostles and disciples, by the space of forty dayes, after his resurrection, whan he was amonge the apostles, he in theyr syght ascended vp into heauen, in the very same his naturall body, whiche was bozne of the blessed virgine his mother, and was crucified vpon the crosse, and so did withdraue his accustomed visible conuersation, from the p̄senc of his apostles, and from the bodyly syght of all other creatures. By remembraunce wherof, both they and we shuld here in earthe eleuate and lyfte vp our hole hartes, myndes, desyres, and all affections, from earthely thynges, and frome all carnall and worldly cares, towarde heauen and heavenly thynges, and soo shulde by his grace prepare our hartes, and make our selues mete and apte to receyue his spirituall gyftes, which he sendeth into the worlde.

In this article also is exp̄essed, howe our sauour Chyiste, beinge ascended into heauen, sitteth on the ryght hande of god the father, that is to say, hath and shall euer haue communicate vnto hym of god the father, gloze, honour, felicitie, power, and euerlastyng monarchye, gouernaunce, rule, and dominion ouer all the p̄yncipates, potestates, powers, dominions, and ouer all creatures, that can be named eyther in this worlde, or in the worlde to come, to be ordeyned kyng of al kynges, and lord of all lordes, and all thynges in heauen
and

The syxte article.

and earthe, to be caste vnder his fete and made sub-
secte vnto hym, and he is appointed the onely heade
of the vniuersall catholyke churche, whiche is his
mysticall body. And lykewise as the head alwayes
excelleth all the other members, so Chyriste doth ex-
celle incomparably in honour and dignitie, all the
members of his sayde bodye, the Churche, whereof
he is the onely perfection and consummation, and
is also the onely eternall p[ri]este and bysshoppe of
his sayde churche, that is to saye, the onely media-
tour betweene god and mankynde, the redemer, in-
tercessour, and aduocate, for the remission of syn-
nes, as hereafter in this booke it shall moze at large
appeere.

And it is to be noted, that althoughe the inter-
cession and medytation by prayer of sayntes depar-
ted, and of suche the members of the catholyke chur-
che, as be yet lyuynge on earthe, be good, accepta-
ble, and profitable vnto vs, yet that is onely by the
mediation and intercession of Chyriste our heade, in
whom god the father is pleased and contented, and
thzough whom sayntes departed this lyfe, and rai-
gning in heauen with Chyriste, and suche as truely
confesse Chyrist, in the churche catholyke, yet liuing
may and do effectually praye for vs: and therefore
be of vs also auaylably prayed vnto, that is to say,
desyred to praye for vs: acco[rd]ynge wherevnto all
common prayers of the churche, oughte to be al-
wayes synned and ended, with a remembrance of
our sauour Iesu Chyriste. In whome, by whome,
and for whome, all is accepted of god, and without
whom

The sixte article.

whom, nothing can be effectually done or granted.

And therefore it is moche to our comforte, to remembre the exaltation of mans nature in our head, our sauour and redemer IESV CHRISTE, whiche inseperably and indissolubly conioyned and vniited to the Deitie, in the person of hym, sitteth on the right hand of god the father almighty, by communion of preeminence, and power, as before is expressed, wherby we be certified, how our sauour Iesus Christ, is god, equall to god the father in godhead, & therein not inferiour vnto hym, and therefore to be honored, worshypped, loued, and dread, feared and trusted on, beleued & hoped on, as on very god almighty, to whome nothing is impossible, and yet he is man also, whiche hath experience of our infirmities, and can and wyl mercifully haue compassion on the same, who ascended vnto heuen, to sende giftes vnto men, wherby we myght be able & strong to passe ouer this transitorye lyfe to the pleasure of god, and the attenyng of everlastyng lyfe.

Ephc. iiii.

The seuenth article.

From thens he shall come to iudge
the quicke and the deade.



In this article it is declared, howe our sauour and redemer IESV CHRIST, shal come from thens, that is to saye, frome heauen, to the whiche he ascended, and commyng in his maiesty and gloze, shall than in the very visible

The seuenth article.

fourme of his naturall body, appere vnto the bodily eyes of all the people of the worlde in his perfecte manhode, and in the selfe same bodye, wherein he ascended, to the inestimable comfort and reioyse of the good, and to the extreme terrour and confusion of the wicked. Where beinge accompanied with his holy aungels his ministers, wayting vpon hym, he shall sytte openly in the cloudes of the ayre, and shal iudge all quicke and dead according to truthe and iustyce: and according to his holy worde expresse in scripture, that is to saye, according to euery mans owne workes and dedes, done by him in his lyfe tyme, whiche workes and dedes, shalbe than examined, discussed and tried, not after mens owne fantasy and inuention, without authority and ground of scripture, but according to the commandement of god, and the teaching of Christ and his apostles, for at that day of iudgement, all the people of the worlde, quicke and deade, that is to say, as wel all those, whiche shall be founde on lyue in the worlde at that day, as also al those, whiche euer sithe the creatiō of Adam liued here in this worlde, and dyed before that day, shal come and appere afore the presence of Christe, in theyr very bodies and soules.

And whan they shall be so gathered and assembled together, our sauour **I E S V S C H R I S T E** shall pronounce the fynal sentence and iudgement of euerlastynge saluation, vppon all those persones, whyche in theyr lyfe tyme obeyed and conformed them selues vnto the wyl of god, and exercised
the

The seuenth article.

the woꝝkes of right belefe and charittie, and so per-
seueryng in well doynge, sought in their hartes and
deedes, honour, gloꝝye, and lyfe immortall: And
contrary, vpon all those, whiche in their lyfe tyme,
were contentiuous, and dydde repugne against the
wyll of god, and folowed inuustyce and iniquitie,
rather than truthe and vertue, our sauyour Christ
shall than and there pronounce the sentence of euer
lastyng punysshment and damnation. In whyche
sentence there shall be made a perfect separation or
dyuision, betwene these two sortes of people, that
is to say, betwene the shepe and the goates, the coꝝne
and the chaffe, the good and the badde, the blessed
and the cursed, the membez of his bodye, and the
membez of the deuyl, and so the good and the bles-
sed beyng vpon his ryght hande, he shall clerely
and perfectly delyuer theym for euer, from the po-
wer and malice of the wicked, and from all the pai-
nes and euyl, and so take them all vp with hym in-
to heauen, there to be crowned and rewarded in bo-
dy and soule, with honour and gloꝝye, and euerla-
styng ioye and peace, whyche was prepared for
them from the begynnynge of the woꝝlde. And all
the other, whyche shall be iudged to euerlastyng
payne and deathe, beyng vpon his leftte hande, he
shall sende them downe into hell, there to be puny-
shed in body and soule eternally with fyre, that ne-
uer shall haue ende, whiche was prepared from the
beginning of the woꝝlde, vnto the deuyl and his
aungelles.

Romil.

Mat. xxv.

And here it is especially to be remembꝛed, howe
E it this

The seventh article.

this article was for greate consideratiōs added immediately, and conioyned vnto the former articles and chiefly to the intente that no man shulde in his life tyme, presume vpon the said benefites of Christ; or take occasion of carnall libertie or securitie, and so lyue without feare to transgresse, or without regarde, to obserue the commaundementes of gode but rather that every good chriſten man, shulde in every parte of his lyfe, haue a continuall remembrance and respect, vnto the last day of iudgement, and so be in continual feare, to committe any thing contrary to the wyll of god, for the which he might deserue, to haue the sentence of euerlasting damnation, pronounced vpon him. For this is certaynly true, that at that day, every man shall be called to an accompte of his lyfe, and shall be than synally iudged, according to his workes, good or bad, done in his lyfe tyme, that is as saynte Paule saythe: to theym that perseuere in well doinge, and labour to attayne gloꝝy, honour, and immortalitie, shall be gyven lyfe euerlastyng: and to theym that be contentious, and obey not the truthe, but folowe and do iniustice, shall come indignation, yꝛe, affliction, trouble, and paines euerlasting.

Rom. ii.

In this article it is further to be noted, that lyke as there is nothyng moze certayne vnto vs, than that we be all mortall and shall ones dye, and yet noo man lyuyng knoweth the tyme whan he shall dye: euen so there is nothyng moze certayne, than that this daye of iudgement shall ones come, and yet the houre and tyme whan it shall be, is hidden

The seventh article.

den and kepte secreete from the knowlege of all men and aungelles, and is reserved to the onely knowlege of god. whiche thinge procedeth of his onely goodnes towardes vs, and is done, to the intent we shulde alwayes here in our lyfe tyme, flee from synne, and imploy all our hole study, and endeuour to walke in the wayes of god, that is to say, in such fayth, hope and charitie, as God requireth of vs, & so prepare our selues, and orde our luyng towardes god, that we may be in a redinesse at all tymes, whan so euer it shall please god to calle and summon vs, to appere before hym in the sayd generall iudgement, there by his mercy and goodnes to receyue the crowne, whiche he promised vnto al men, that do feare hym, and loue hym, and walke in his wayes.

The cyght article.

I beleue in the holy goste.



The holy goste is the third person in trinitie, verye god and lord, authour and former of all thynges created, and procedeth bothe frome god the father, and frome god the sonne, one with them in nature and substance, and of the same euerlastinge essence or bepyge, whiche the father and the sonne be of, and equall also vnto them bothe in almyghtynesse of power, and in the worke of creation, and all other thynges perteyning vnto the deety or godhead, wherfore he is also

Cui

to be

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to be honozed & glorified, equally wth them both.

THIS holy goste, whiche is the spirite of god, is of his nature all holy, yea holynes it selfe, that is to say, he is the onely goste o^r spirite, which with the father and the sonne is, was, and euer shall be the autour, causer, and wo^rker, of all holynes, puritie, and sanctinomye, and of all the grace, comforte, and spiritual lyfe, which is wrought, and cometh into the harte of any man, in so moche that no man can thynke well, o^r do any thyng that good is, but by the motion, ayde, and assistance of this holy spirite, neyther it is possible, that the deuylle, o^r any of those euill spirytes, whyche doo possesse and reygne in suche persones as be subiecte vnto synne, can be expelled o^r put out of theym, but by the power of this holye spirite, neyther it is possible, that the harte of any man, beyng ones corrupted and made as prophane by synne, can be purged, purified, sanctified, o^r iustified, withoute the wo^rke and operation of this holy spirite, neyther it is possible fo^r any man, to be reconciled vnto the fauour of god, o^r to be made, and adopted in to the number of his chyldren, o^r to obteyne that incomparable treasure, whyche our sauour Iesus Christe hath purchased and layde by fo^r mankynde, onelesse this holy spirite, shal fy^rste illumine and lyghten his hart, with the ryght knowlege and faythe of Christe, and sty^re hym by grace, to haue due contrition and penaunce fo^r his synnes, and shall also instructe hym, gouerne hym, ayde hym, dy^recte hym, and in due hym, with suche spirituall gyftes

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gyftes and graces, as ſhall be requiſite and neceſſary to that ende and purpoſe.

Moreouer this holy ſpirit of god, is of his owne nature, full of all goodnes & benignitie, yea goodnes it ſelfe, from whome procedeth, all and ſingular graces and gyftes of feare, wyſedome, vnderſtandynge, counſell, ſtrength, fayth, charitie, hope, and all other, whiche be gyuen, conferred, and diſtributed vnto vs moztall men here in the earthe, at his owne wyll and diſpenſation, and that noo man can purchase oꝝ obteyne, ne yet receyue, reſteyne oꝝ uſe any one of theym, without the ſpectall operation of this holy ſpिरite, whiche gyftes neuer the leſſe he gyueth not, noꝝ dyſpenſeth the ſame equally, and vnto euery man in lyke, but he dyuydeth them, particularly and ſpecially to euery member of the churche, as is moſt neceſſary foꝝ the hole body, and in ſuche plentye and meaſure, as vnto his godly wyll and knowledge, is thoughte to be moſte beneficiall and expedient foꝝ the ſame: All whiche thynges he dothe of his mere mercy and goodnes freely and aboue our deſeruyng.

Furthermore this holy ſpिरite is of his owne nature, full of charitie and holy loue, yea charitie it ſelfe, frome whome procedeth all charitie, and ſoo by his godly operation is the bonde and knot, wherewith our ſauour **I E S V S C H R I S T E**, and his moſte dere eſpouſe the churche (whiche is alſo his myſticall body) be vnted, knyt, and conioyned togyther in ſuche perfect and euerlaſtyng loue

and

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and charittie, that the same can not be dissolued or separated: And ouer this is also the very bond and knot, wherby all and euery one of the very members of Christis churche and body, be vnited, coupled, and conioyned, the one of them wth the other in mutuall loue and charittie.

Also this holpe spirite of god is the spirite of trouthe, and the auctour of all holy scripture, contained in the hole canon of the bible, and did not only inspire and instruct all the holy patriarches and prophetes, with all the other membez of the catholyke churche, that euer was from the beginning of the worlde, in all the godly trutthes and verities, that euer they dyd knowe, speake, or write, but also descended and appered in the similitude & lykenes of svery tounge, and dyd lyght vpon the apostles and disciples of Christe, and inspired them with the knowlege of all truthe, and replenished them with heauenly gyftes and graces: and shall be continually p̄sent in the catholyke churche, & shall teache and reuele vnto the same churche, the secretes and mysteries of all trutthes, whiche are necessary to be knowen, and shall also continually from tyme to tyme, rule, directe, gouerne, and sanctifie the same churche, and gyue remission of synnes, and all spirituall comfozte, as well inwardely by secrete operations, as also outwardely by the open ministratiō and efficacy of the worde of god, and of the holy sacramentes in the saide churche, and shall endue it with all such spiritual graces and gyftes, as shall be necessary for the same.

Finally

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Finally it is to be noted, that albeist holy scripture dothe worthely attribute vnto the holy goste, our sanctification, our iustification, & all other benefites, whiche Christ by his passion hath merited and deserued for vs, yet neuerthelesse the same be also the workes of the hole trinite, and be not to be separated in any wise, although scripture commonly doth attribute them vnto the holy goste: For in lyke maner dothe scripture attribute power vnto the father, and wisdom vnto the sonne, which neuerthelesse be common vnto all thye.

The nynght article.

The holy catholyke churche.



After the eight articles of our belefe, in whiche we knowlege goddes might and power in the creatiō of the worlde, his mercy and goodnes in our redemption, and his spirituall benefites exhibited and giue to vs by the holy goste, foloweth the nyynth artycle, in which we declare that we do beleue and confesse the maner of goddis working, in calling vs to haue fruition of hym, and to be made parttakers of his saide benefytes.

Wherfore we must vnderstand, that besides the inward and secrete callyng, which god hath alwaies vsed, and yet stil doth vse, he hath also ordeyned an outward callynge of the people vnto hym, by preaching

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chynge of his moſte holy worde, vpon whiche outwarde callynge, the people yeldyng, aſſenting, and obeyinge to the ſame worde of god, and recepying it alſo with true faith, & the ſacrament of baptiſme (as Chyiſtis lawe requireth) be named in ſcripture Eccleſia, that is to ſaye, an aſſemble of people called out from other, as from infidels oꝝ heathens, to one faythe and confeſſion of the name of Chyiſt, whiche worde Eccleſia, is in engliſhe called Church.

And it is to be noted ſpecially, that in our engliſhe tongue, by the worde Church, we vnderſtande not onely the hole multitude of people, whiche be called of god to one faythe, be they of the clergy oꝝ of the laymen; but alſo by the ſame worde we ſignifie the place wherin the worde of god is comonly preached, and the ſacramentes miniſtred and vſed, and call that the church: to entreate wherof at this tyme in this article, is no part of our entent but onely of the aſſemble and cōpany called to profeſſe Chyiſte in one faythe, whiche in this article is named the Holy church.

For all be it in this aſſemble of men, called by the worde of god, and recepyed by faythe and baptiſme, be many euill men, many ſynners, many that tourne by true penance to grace, and ſometyme perſeuer agayn, ſome after they tourne by true penance, ſtill perſeuer and increace in goodnes, many that fall and neuer riſe agayn: ſo that ſpottes, blottes, and imperfections, appere euidently in this church, and many tymes in the moze parte therof: Yet neuer=

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neuerthelesse bycause the callyng is of it selfe holy, the caller also holy, and the ende of the callyng holynes, with this also that the people so called, professe holynes, and make a body, wherof the onely heade our sauour **CHRISTE** is mooste holy, and holtnes it selfe, by the merites of whose passion they be relieued and noyrshed with dyuerse holy sacramentes, and be in theyr callyng indued with mooste speciall holy gistes and graces of almighty god, autour therof, and by his holy spirite directed and gouerned in the same, so longe as they by folowing theyr concupiscence, the deuyll, or the worlde, fall not frō that state: For these causes (although some membres therof be euill) the churche is called holy churche, takng the name holy, of that, that **Christe** the onely head is holy, the caller holy, the professiō and callyng holy, and the ende holynes, whiche of very duety ought to be in al them, that be called, and is in deede in suche membres, as continue and perseuere in that holy callynge.

And for so moch as god of his goodnes calleth people, as afoze, without acception of persons, or priuelege of place. Therfore this holy church is also Catholike, that is to say, not limitted to any one place or regiō of the worlde, but is in euery place vniuersally through the worlde, where it pleaseh god to cal peple to him, in the professiō of **Christis** name and faith, be it in Europe, Affrike, or Asia. And all these churches in diuers cōtreies seuerally called, althoughe for knowlege of the one from the other, amonge them they haue diuers additions of names

If it

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and foꝛ their moſte neceſſary gouernement, as they be deſtinct in places ſo they haue diſtinct miniſters and diuers heades in earthe, gouernours, and rulers yet be al theſe holy churches but one holy church the catholyke, inuited and called by one god the father, to enioy the benefite of redemption, wrought by our only loꝝd and ſauiour Jeſu Chriſt, and gouerned by one holy ſpिरite, whiche teacheth to this foꝛeſayde holy church, one truthe of goddis holy woꝛde, in one faith and baptiſme. And this church is relieued, noꝛiſhed and foꝛtified, by his holy and inuincible woꝛde and his ſacramentes, which in al places haue eche of them theyꝝ owne propre foꝛce & ſtrength, with giſtes of graces alſo, diſtributed by the goodnes of almighty god in al places, as to his wiſedome is ſene conuenient.

Wherby it appereth, that the vnitie of theſe holy churches, in ſundry places aſſembled, ſtãdeth not by knowledging of one gouernour in earth ouer al churches. Foꝛ neyther the hole church catholyke togiſther, noꝛ any particular church apart, is boũd to aknowledge any one vniuerſall gouernour ouer the hole church, other than Chriſte, althoughe by ſufferance of ſome pꝛinces and potentates, not beinge truely inſtructed in the woꝛde of god, by ſuch as of duety both to god & them, ought to haue declared the truthe of ſcripture to them, and by hypoꝛiſy and bluſpation of the ſee and court of Rome, the biſhope of the ſame, gyuinge him ſelfe moꝛe to woꝛldly polycy, than to the execution of his duety, hath longe tyme gone aboute to obteyne and eſta-
blyſhe

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blisse vnto hym selfe, such an vniuersall auctoritie, and hath by abuses alwayes compassed to cause other, to vpholde and mainteyne the same, contrary to goddes lawe, as moze largely shall be declared in the sacrament of orders.

The vnitie therfoze of the churche, is not conserued by the bishoppe of Romes auctoritie or doctrine, but the vnitie of the catholyke churche, whiche all chysten men in this article do pofesse, is conserued and kepte, by the helpe and assistance of the holy spirite of god, in reteyninge and mainteyninge of such doctrine and pofession of chysten faith, & true obseruance of the same, as is taughte by the scripture and the doctrine apostolike. And particular churches ought not in the said doctrine so accepted and allowed, to vary one from an other, for any lucre, arrogance, or any other worldly affectiō, but inuolably to obserue the same, so that by reason of that doctrine, eche churche that teacheth the same, maye be worthely called (as it is in dede) an apostolike churche, that is to say, folowing such teaching, as the apostels preached, with ministratiō of such sacramentes, as be approued by the same.

And this vnitie of the holy churche of Christ is not diuided by destance of place, nor by diuersitie of traditions and ceremonies, dyuersely obserued in diuers churches, for good orde of the same. For the churche of Corinthhe, and of Ephese, were one churche in god, though the one were farre distant in place from the other: And though also in traditi

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eng, opinions, and policies, there was some diuersitie amonge them, likewise as the church of Englande, Spayne, Italy, and Boole, be not separate from the vnitie, but be one church in god, not withstandinge, that amonge them, there is great distance of place, diuersitie of traditions, not in all thinges vnitie of opinions, alteration in rites, ceremonies, and ordinances, or estimatio of the same, as one church peraduenture doth esteeme theyr rites, traditions, lawes, ordinances, and ceremonies to be of moze vertue and effycacie, than an other church dothe esteeme the same. As the church of Rome doth affirme certaine of theyr lawes and ordinances, to be of suche estimation, that they be of equal force with the worde of god, and that who so euer disobeyeth or transgresseth the same, committeth deadly synne: Yet we perceiuing the same, to be discrepant from the truthe of scripture, must nedes therein dissent from them. But such diuersitie in opinions and other outward maners and customes of policie, doth not dissolue and breake the vnitie, which is in one god, one faith, one doctrine of Christ and his sacramentes, preserved and kept in these seuerall churches, without any superiortie or preeminence, that one church by goddis lawe, maye or ought to challenge ouer an other.

And therfore the church of Rome, being but a seuerall church, challenginge that name of Catholyke, aboue all other, doth great wrong to all other churches, and dothe onely by force & maintenance, support an vniust vsurpation: for that church hath

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no moze ryghte to that name, than the church of Fraunce, Spayne, Englande, or Portugale, which be iustly called catholyke churches, in that they do pprofesse, consent, & agree in one vnitie of true faith, with other catholyke churches. This vsurpation befoze reherfed well considered, it may appere, that the bishop of Rome, doth contrary to goddis lawe in chalenginge superioztie and pzeeminence, by a cloke of goddis lawe ouer all. And yet to make an apparance, that it shulde be so, he hath and dothe wreste scriptures fo: that purpose, contrary both to the true meaning of the same; and the interpretati- on of ancient doctours of the church so that by that chalenge he wold not do w:ong onely to this church of Englande, but also to all other churches, in clayming this superioztie, without any authoritie by god, so to hym gyuen. Fo: god by his goodnes hath called indifferently and equally, al such churches, in sundy places, as hys highe wisedome, hath thought good to assemble and call vnto hym.

Moreouer the perfitte beleue of this article, wo:keth in all true ch:risten people, a loue to continue in this vnitie, and a feare to be caste out of the same; and it wo:keth in them that be synners and repentaunte, great comfozte, and consolation, to obteyne remission of synne, by vertue of Ch:ristis passion, and administration of his sacramentes at the ministers handes, o:deyned fo: that purpose, fo: as moche, as god doth not o:dinarily giue suche thinges, but onely within this church.

The nyth article,

It is to be noted, that this church of England, and other knowen particular churches, in whiche Christs name is truly honored, called on, and professed in faythe, and baptisme, be membes of the hōle catholyke church, & eche of them by him selfe, is also worthily called a catholyke church, whan they merely professe and teache the faythe and religion of Christ, according to the scripture and the apostolike doctrine. And so euery christē man ought to honour, gyue credence, and to folowe the particular church, of that region so ordered (as afoze) wherin he is bozne, or inhabiteth, and as al christen people, as well spirituall as temporall, be boude to beleue, honour, & obey our sauour Iesus Christe, the onely heade of the vntuersall church, so lyke- wylse they be, by his commaundement, bounde, to honour and obey, next vnto him selfe, christen kinges and pynces, whiche be the head gouernours vnder him, in the particular churches, to whose office it apperteineth, not only to prouide for the tranquillitie and welthe of theyr subiectes, in temporal and worldly thinges to the conseruatiō of their bodies, but also to forsee, that within their dominions suche ministers be ordeyned and appoynted in their churches, as can and wil truely and purely set out the true doctrine of Christe, and teache the same, and to see the commaundementes of god well obserued and kept, to the welthe and saluation of their soules.

The

The tenth article,

The communion of sayntes. The
fo:gyuenes of synnes.



In this article be taught two speciall frutes and benefytes, whiche all men called of god, and obeyinge to the same calling in their wil, and woꝝkes, do obtaine by goddes grace, in the saide catholike churche, which benefites be, the communion of saintes, and fo:gyuenes of synnes.

And here is to be noted, that althoughe this woꝝde Saintes in our englishe tongue signifieth properly them, that be departed this lyfe, and be established in gloꝝy with Chꝛyste: Yet the same woꝝde Saintes wherby in this article we expresse the latine woꝝde Sanctorum, is here extended, to signifie not onely these befoꝝe mencionied, but also all suche, as be called into this holy assemble and churche, and be sanctified in oure sauoure Iesu Chꝛyste.

And as touching the Communion, that is to say, the mutuall participation of these sayntes, ye muste vnderstande, that like as all the partes and members, which be liuinge in the naturall body of a man do naturally communicate and minister eche to other the vse, commoditie, and benefyte of all their foꝝeces, nutrimentes, & perfections, (In so moche that it lieth not in the power of any man to say, that the meate, which he putterh into his owne mouthe, shal

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nourishe one particlar member of his body, and not an other, but that all and euery one particular ly, shall receyue of the sayde nutriment, and of the vertue and benefyte therof, moze oꝛ lesse according to the naturall disposition, poztion, and place, whiche it hath within the same body) euen so, what so euer spirituall gyftes oꝛ treasure is gyuen by god vnto any one membꝛe of the holy church, although the same be gyuen particularly vnto one membꝛe and not vnto an other: Yet the frutte and merites therof, shall by reason of theyꝝ abidinge together in the vnitie of the catholyke church, redounde vnto the common pꝛofyte, edifienge, and increace of all the other membꝛes of the same catholyke church. In so moche that there shall nede no mannes autoritie to dispence and dystribute the same, oꝛ to apply it vnto this membꝛe oꝛ that, but eche membꝛe shall be made participante of the sayd treasure, and shall haue and enioy the fruit e and benefyte of the same, in such quantitie and measure, as foꝛ the rate and pꝛoportion of the faythe and charitie, which he hath in the same body, shall be expedient and necessary foꝛ hym to haue.

And hereby is notified and declared vnto vs, the vtilitie and pꝛofyte, whiche all the membꝛes of the church do receyue, by the merites, suffrages, and prayers of the church.

And forasmoeche as the mooste blessed sacrament of the Altare, wherin by the mighty operation of goddis worde, is really pꝛesent in fourme
of

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of bꝛeade, the naturall liuinge body and bloude of
our sauour and redenier I E S V C H R I S T E, in-
creaseh and woꝛketh in them that woꝛthily receiue
it, the communion and coniunction in body & soule
of them to Chꝛiste, and Chꝛiste to them, with a mu-
tuall coniunctiō also in loue and charitie, of eche
good man in Chꝛiste to other: Therfoze the sayde
sacrament may woꝛthely be called the Communion
of saintes. And so the fyꝛst parte of this article hath
ben by good deuout and lerned men expounded, to
signifie the sayde blessed sacrament of the aultare,
whiche we must beleue to be a reall & effectuall com-
munion of al saintes, that is to say, of al men, whi-
che be called by the holy callynge of god, and there
with wyllyngely and obediently do knowlege and
folowe the same.

In the seconde parte of this article, we be
taught to beleue remission of synnes, whiche is one
of the effectes and chiefe benefites of the moste
blessed passion of Chꝛiste, head of the holy
churche, whiche is called and assembled
in hys name, in which churche is ap-
plyed the benefites of remission
of synnes, by the woꝛkyng
of god in his sacramen-
tes ministred in the
same, as shalbe
hereafter de-
clared in theyꝛ place.



The. x i. and. x i i. article.

The resurrection of the body, and the lyfe euerlastinge.



At the daye of the generall
dome oꝝ iugement, whan Christ shal
come (as in the seuenth article of this
Crede is contained) and sit to iudge
both quicke and dead, almighty god
shall stirre and rasse vp againe, the very fleshe and
bodies of all men, women, and children, bothe good
and bad, ch. istened & heathen, that euer lyued here
in this woꝝld, from the beginning of the same, and
died befoꝛe that day. And althoughe the sayd fleshe
and bodies were dead and buried, yea and consu-
med, oꝝ by any meanes, destroyed, yet god shall of
his infinite power make them all at that daye, hole
and perfitte again. And so euery man generally shal
resume and take againe, the very selfe same body
and fleshe, whiche he had whiles he liued here on
earthe, and so shall ryse from deathe, & lyue againe
in the very selfe same body and soule, which he had
befoꝛe.

At whiche time, man being thus made perfitte
in coniunction of body and soule, shall at that day
appere befoꝛe the highe iudge our sauour I E S V
C H R I S T, and there shall make an accompte of
his woꝝkes and his dedes, suche as he dyd good oꝝ
euyl, while he liued here in this woꝝlde. And suche
as haue ledde theyꝝ liues, in obedience and obserua-
tion

tion of goddis commaundementes, and die in true faith and charitie, shal than be perfectly sanctified, purified, and deliuered from al contagion of sinne, and from all corruption and mortallitie of the flesh, and shall be perpetually glorified, & receiue both in body and soule together, euerlasting lyfe.

Whiche life euerlastinge, though it passeth all mennes wittes, to expresse how pleasant and ioyful it is, no yet mannes capacite, can compyse and vnderstande the same, as sainte Paule wytnesseth, sayeng: That, which the eye hath not sene, nor the eare i. Cor. ii. hath not herde, nor hath not entred into mans harte, God hath ordeined for them, that loue him: Yet holy scripture speketh of it, after our capacitie and intelligence, but farre vnder the woorthynes and excellency therof. The prophet Esai sayth, Euerlasting Esa. xxxv. gladnes shall be ouer their heades, they shall haue ioy and gladnes, sorowe & wayling shall forsake them. And saynte John saithe, God that sitteth on his Apoc. vii. thzone, shall dwell ouer them. They shall not hunger or thurst any more, neyther sonne, nor heate shall hurte them; for the lambe, that is in the myddes of the thzone, shall feede them, and bringe them to the fountaines of the water of life: And god shal wipe away all weping and teares from theyr eyes, death shall endure no longer. There shall be no wayling, nor cryenge, nor sorowe any more: Yea there is no ioy or comfort, that can be wished for, but it is there most plentifully. There is true glory, where praise shall be without errour or flattery. There is true honour, whiche shall be giuen to none, onles he be

The. x i. and. x i i. article.

worthy. There is true peace, where no man shalbe molested or greued, neyther by hym selfe, nor by others. There is true and pleasant felowship, where is the company of blessed angels, and the elect and chosen saintes of god. There is true and perfect loue, that neuer shall fayle. For all the heauenly company, is linked and fastened together, by the bond of perfect charitie: wherby also they be vnyted and knytte to almyghty god euerlastingly.

Fynally there is the true rewarde of al godlynesse, God hym selfe: The syghte and fruition of whom, is the ende and rewarde, of all our beliefe, and all our good workes, and of all those thinges, whiche were purchased for vs by CHRISTE, he shall be our sacietie, our fulnesse, and desyre, he

shall be our lyfe, our helth, our glory, our honour, our peace, our euerlastyng reste and ioye: He is the ende of all

our desyres, whom we

shall see conti-

nually,

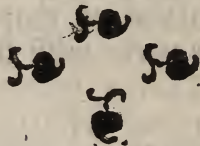
whom we shall loue moste fer-

uently, whom we shall

praise and magni-

fy, world with

out ende.



The sacrament of Baptisme.



AS TOVCHING THE holy sacrament of Baptisme, it is to be noted: first, that this sacrament was instituted and ordeyned, by our sauour I E S V C H R I S T, in the newe testament, as it doth appere by Christs owne woꝛdes vnto his apostles, where he saythe: Go ye abroad throughe out all the worlde, and preache the gospell vnto all people; and baptise them in the name of the father, of the sonne, and of the holy goste.

Math.
xxviii.

Furthermore that the effecte and vertue of this sacrament, is forgiveness of sinne, and grace of the holy goste, as is manifestly declared in the second chapter of the actes of the apostles, where it is sayde: Do penance, and be baptised every one of you, and ye shall haue forgiveness of synne, and shall receiue the gyfte of the holy goste. Whiche effecte of grace and forgiveness of synne, this sacrament hath by vertue and force of the working of almighty god, according to his promise annexed and con- toynd vnto this sacrament, as is manifestly declared by the woꝛde of Christe, sayeng: who so euer beleueth and is baptised, shall be saued. Whiche sayeng of our sauour Christe, is to be vnderstande, of all suche persons, which die in the grace conferred and giuen to them in baptisme, and do not synally fall from the same by synne.

Marc. xvi.

Moreover bycause all men be borne synners,
throughe

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Rom. v.

throughe the transgression of our father Adam, in whom (as the apostle saythe): All haue synned, and can not be saued, without remission of their sinne, whiche is gyuen in baptisme, by the workynge of the holy gost. Therfoze the sacrament of baptisme is necessary foꝛ the attaining of saluation and euerlastyng lyfe, accoꝛdinge to the woꝛdes of Chyiste, saynge:

Iohn. iiii.

No man can entre into the kyngdome of god, excepte he be borne agayne of water and the holy goste. Foꝛ whiche causes also it is offered, and pertaineth to al men, not onely suche as haue the vse of reason, in whom the same duely receyued, taketh awaye and putgeth all kynde of synnes, both originall and actual, commytted and done befoꝛe their baptisme: but also it apperteineth and is offered vnto infantes, which bycause they be boꝛne in originall sinne, haue nede and ought to be chryttened: wherby they being offred in the fayth of the churche, receiue foꝛgiuenes of their synne, and suche grace of the holy goste, that if they dye in the state of theyꝛ infancy, they shall therby vndoutedly be saued.

¶ And here we must knowe, that as touchyng originall synne in infantes, lyke as they take of theyꝛ parentes, theyꝛ originall and naturall qualities: euen so they receiue from them originall sinne, by whiche, they are made the chylzen of the pye of god, and by the same haue a natural inclination to sinne, by lustes and desires, whiche in further age and tyme, sensibly moue and styꝛe them to wickednes. Foꝛ althoughe the parentes be neuer so cleane purged, and pardoned of their originall synne by baptisme

baptisme, and grace gyuen in the same, yet neuer theles the chyldren of them begotten, be conceived and bozne in original synne. Example we may take of cozne, whiche though it be neuer soo cleane wth knowed and purged from the chaffe, yet if it be caste in to the ground and sowed, the newe, whiche spryngeth of it, is full of chaffe agayne, vntyll it be also wth knowed and clen^d: So lyke wyse the chyldren of ch^risten men be full of the chaffe and co^rruption of originall synne, vntyl that by baptisme, they be wth Med clen^d and purged from the same, as their parentes were.

And where as we haue befoze shewed, that originall synne is remitted and taken awaye, by baptisme, bothe in infantes and all other, whiche haue y^{ng}, the vse of reason, duely receyue the same: Yet further we thynke good, to note a specyall vertue and efficacy of this sacramēt of baptisme, whiche is: That all be it, there remayne in vs that be ch^ristened, a certaine infirmitie or inclination of synne called Concupiscence, whych by lustes and desyres, moueth vs many tymes to synne and wickednes, yet almyghty god of his great mercye and goodnes, hath giuen vs suche grace in this his holy sacramēt of baptisme, that such carnal and fleshy lustes and desyres, shal or can in no wise hurt vs, if we do not consent vnto theym. And by the same grace also conferred vnto vs in baptisme, we be made moze strong and able, to resist and withstand the sayde concupiscences and carnall desyres, than is an other man, which neuer was ch^ristened.

The sacrament

Farthermore for as moche as in these dayes, certain heresies haue risen & sprung bp, against the chystenyng of infantes, It is to be noted, that (as the holy doctours of the church do testifie) the vniuersall consent of the churches in al places, & of all times, vling & frequēting the chystening of infantes, is a sufficient witnes & pfofe, that this custome of the church in baptising of infantes, was vled by Chrystis apostles them selues, & by them gyue vnto the church, and in the same hath ben alwaies continued euen vnto these dayes. And this custome and perpetuall vsage of the church, euen from the beginning, is agreable with y^e saying of saint Paule: Chryst loued his church, & hath giuen hym selfe to the death for his churches sake, to sanctify her & make her holy in clēsing her by the fountaine of water in his word &c. So that no mā is; noꝛ can be of this church, but he which is clēsed by y^e sacrament of baptisme: Like as the texte before alledged, sheweth, where Chryste saith; who so euer is not born agayne of water and the holy gost, shall not enter into the kyngdom of heauen. wherfoze seing that out of the church, neither infantes; noꝛ noo man elles can be saued, they must needs be chystened and clēsed by baptisme, and so incorporated into the church. And as the infancy of the chyldren of the Hebrewes, in the old testament did not let, but that they were made participant of the grace and benefite giuen in circumcision: Euen so in the newe testamēt, the infancy of chyldren doth not let, but that they may and ought to be baptised, and so receyue the graces and vertues of the same.

Ephe. v.

Ioan. iiii.

In this part also it is to be noted, that children
or men ones baptised, ought neuer to be baptised a-
gayne. And al good christen men ought and must
repute and take all the Anabaptistes & the Pelagi-
ans opinions, whiche be contrary to the premises,
& euery other mans opinion, agreable vnto the said
Anabaptistes, or the Pelagiāns in that behalfe, for
detestable heresies, and vtterly to be condemned.

Moreouer for bycause, as well this sacrament
of baptisme, as all other sacramentes instituted by
Christ, haue all their vertue, efficacy, and strength
by the worde of god, which by his holy spirite, wor-
keth al the graces & vertues, which be giuen by the
sacramentes, to all those that worthily receiue the
same: we must vnderstand & knowe, that although
he which doth minister the sacrament, be of a synful
& euill conuersation, yet the vertue and effect of the
sacrament, is therby nothing diminished or hurted,
neither in infantes, nor yet in them, whiche beinge
indued with the vse of reason, come therunto, truly
contrite and penitent of al their synnes done befoze,
beleuyng & confessing all the articles of the Crede,
and hauyng a sure fayth and truste in the promises
of god, of remission of their synnes, and purposing
euer after to lyue a christen lyfe.

Finally this sacrament of baptisme, may wel be
called a couenant betwene god and vs, wherby god
testifieth, that he for his sonne Christis sake, iustifi-
eth vs, that is to say, fo: giueth vs our synnes, and
inducth vs with his holy spirite, & giueth vs suche
gracis, that therby, we be made able to walke in the

The sacrament of baptisme.

Rom. vi.

wozkes of iustyce ordeined by god, to be exercysed of vs in this present lyfe, to the glozy and prayse of god: And so perseueryng, to enioy the fruite of the lyfe euerlastyng. And we againe vpon our parte, ought moste diligently to remembze and keepe the promyse, that we in baptisme haue made to almighty god, that is, to beleue only in hym, only to serue and obey hym, to forsake all synne, and the wozkes of Satan, to mortifste our affections of the flethe, and to lyue after the spirite in a newe lyfe. Of whiche promyse and couenant by vs made to god, saint Paule putteth vs in remembrance, saying: 'knowe ye not that all we, which are baptised in Jesu Chryste, are baptised to dye with hym, for we be buried with hym, by baptisme to die, that lykewyse as Chryst was raysed vp from deathe by the glory of his father: euen so we shulde walke in a newe lyfe: By the whiche wozdes saint Paule giueth vs to vnderstande, that all we whyche be baptised in Chryste, that is to say, whiche by baptisme are incorporated in to the mystycall body of Chryste, haue professed and bounde our selfe in baptisme, to dye from synne, and vtterly to abstepne from the corruption of our olde synfull lyfe, and to walke and procede in a newe lyfe of grace, and the spirite, into the which we are called by the worde of god, and by faythe and due receyvinge of this holy sacrament, are bzought and sette into the same.

The

The sacrament of penance.



Oz the cleere vnderstanding of this sacrament, it is to be considered, what penance is, & also what is the sacrament of penance.

Penance is an inward sorowe and grieve of the harte, for the synnes by vs done and committed, and an hatred and detestation of the same with an earnest desyre, to be purged from them, and to recouer agayne the grace and fauour of god, by suche meanes and remedies, as god hath appoynted for the obteynnyng therof, with a stedfast purpose and mynde, neuer to offende again. For he that sayth, that he is sorry for his offences comynpted against the hygh maiestie of god, and yet styll contynueth or intendeth to contynue in the same, is no penytent person, but a dissembler, or rather a de-ryder of penance. And thus is penaunce commonly taken in the scripture, as welle in the newe, as in the olde testament. And this penance is a thyng so necessary for mans saluation, that without it, no man that offendeth god, can be saued, or attayne euerlastyng lyfe.

The sacrament of penance is properly the absolution, pronounced by the priest, vpon such as be penitent for their synnes, and so do knowledge and shewe them selues to be. To the obteynnyng of the whiche absolution or sacrament of penance, be requyred, contrition, confession, and satisfaction, as

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wayes and meanes expedient and necessary to obteyne the sayde abiolution. In all which ways and meanes, faith is necessarily required, as the ground and foundation of all thynges, that are to be done for to attayne the benefite of the sacrament of penance. For who can haue true penance, with hope to attayne any grace of remission of sinne therby, onles he beleue stedfastly that god is, and that in the new testament by the mean of our sauour Iesu Christ, & by the force of his passion, there is promise made to his church, to grant remission of sinnes, by his ministers, to suche as falling from the grace receiued in baptisme, do at his calling turne vnto him by penance: And like as they, which were not baptised, being infantes, whan they come to the yeres of discretion, and desyre baptisme, be taught fyrste to beleue in god, and to renounce the deuil & his woekes, vpon which ground of faith, they desyre baptisme, as a necessary sacrament for remission of sinne: So euery mā, befoze he entreth into the wayes of fruitful penance, must haue for a ground and foundation, such a belefe, as wherby he hopeth and loketh by the sacrament of penance, to attayne remission of all his synnes, wherunto we do come (as is aforesayde) by contrition, confession, and satisfaction.

Contrition is an inwarde sorrow and grieve for synne, whiche euery true penitent, called by goddis grace, hath by knowlege of the word of god, wherby, remembryng his owne synfull and viciouse lyfynge, wherby he hath prouoked the hygh indignation and wyathe of god: and on the other syde,

confi-

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consideringe, the dignitie and puritie of that state; wherunto he was called in baptisme; and his promyse made there to god, the manifold benefites also, dayly receyued of god. Herebpon the sayd penitent, moued and stirred, with the great loue & goodnes of god, shewed befoze towarde him on the one partie, and his owne ingratitude or vnkindnes towarde god on thother partie; conceiueth an earnest sorrowe, for that he hath relinquished so louinge a lord, and an hatefull displeasure, that he hath followed sinne, and therby so greuously offended god, of whom he was befoze called, to be in the state of a sonne, & inheritor with our sauiour Iesu Ch:iste.

And thus beinge moued and troubled in spirite, and lamentynge the myserable state; whiche he is nowe in, by his owne default, is pricked and styrrred in his hart, accordynge to the teachynge of his mother; holy church, to repaire to suche a minister, as god hath ordeyned, to pronounce the sentence of remissio of sinne. And knowinge him to occupy that place, as deputed of god, doth prostrate him selfe to god, & there humbly procedeth to confession, wherein he callyng to his remembrance, his sinfull life past, doth knowlege to the priest al such synnes, in which his conscience telleth hym, that he hath greuously offended the goodnes of god almighty, & the same, befoze the priest goddis minister, he declareth & uttereth with his mouthe, and so blameth, accuseth, and condemneth hun selfe, for an vnkind prodygall sonne, to almighty god his father, for a naughtye seruant that knew by light of grace, the coman-
ment

Luc. xv.
Luc. xii.

The sacrament.

ment of his lord Iesu Christe, and dyd it not, was indued with many giftes of the holy goste, and exercised them not. And so detestynge and abhorynge synne, and desyrous to be raysed frome that estate, confesseth in humilitie, the cause of synne, to haue ben of hym selfe, by yelding to the concupiscence of the fleshe, the worlde, and the deuyll. Wherfoze he is gladd to submytte hym selfe to suche dyscipline and wayes of refozation, as the pꝛest hering his sinnes & offences, shall by his descretion and wisdom, accoꝝdyng to the woꝝd of god, thynke conuenient. whiche humble submission to the gostly father, with consent and agrement to receyue the said discipline, is a parte of satisfaction, whiche is the thirde way oꝝ meane to the sacrament of penance, as is befoze rehersed.

And this satisfaction declareth a desyre to plesse and content god his father, foꝝ the unkyndenes towardes hym, in fallynge from the estate of grace, wherein he was called to be his sonne, and inherytour of heauen, vnto the myserable condition of synne, wherby he hath made hym selfe mooste vile bondman vnto the deuyll.

But here ye must vnderstand, that the satisfaction (whiche is here spoken of) is not so to be taken, as though the penitent synner coulde worthily merite oꝝ deserue remission of sinnes, by any pain oꝝ punishment to be by him suffered, oꝝ to make to god any iuste oꝝ full recompence, equiualent to the synne, that he hath committed against him, and so to satisfie, which he can neuer do. Foꝝ that satisfac-

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ction, hath onely our sauour Chyſte wrought in his glo. tous paſſion. But to ſatiſſie (as here is met by ſatiſfaction) is to pleaſe god with an hūble lowly harte, redy to brynge forth the frutties of penance, & to brynge them forth in dede, as in almes, prayer, and faſtinge, with all ſuche meanes, as maye ſerue for the cutting away of the occaſion of ſinne, as the miniſter ſhall thinke good, according to the worde of god, and with ſuche weping, lamenting, & wayling, as do burſt out of the hart, with a ful purpoſe to leade a newe life, and therewith to forgiue al men theyr treſpaces, to reſtoze to all men, that he hath vniuſtly taken or reteined from them, to recompēce all hurtes and iniuries done by him, according to his abilitie and power, and as he may, not onely to wyll, but alſo to do thus, to his neighbour in dede, wherein the neighbour ought to be ſatiſfied.

And hereby appereth, howe god eſtemeth ſatiſfaction, both to him ſelfe, and to the neighbour, after the wyll and power, and not after the equiuallence of that which is done. For to god no man can ſo ſatiſſie for ſinne, And Chyiſt therfore hath ſatiſſied for all, by vertue whercof, our ſatiſfaction is accepted and allowed of god, who of his infinite goodnes, and for Chyiſtis ſake, is ſatiſfied, that is to ſay, pleaſed with that littell we do.

Wherbpon after this contrition had in harte, confeſſion made with mouth, and ſatiſfaction ſwewed and promiſed, the penitēt may deſire to here of the miniſter, the comfortable wordes of remyſſion of ſinnes, And the miniſter therbpon, according to

A

Chyiſtis

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Chriftis gospel, pronounce the sentence of absolution, vnto the whiche absolution, the penitent must gyue credence, and bileue with a perfite fayth, that his synnes be now forgiven frely, by the merites of Chriftis passion, to the whiche forgiveness, he hath recourse by the sacrament of penance, as he had at the firste entrie vnto Chriftis religion by the sacrament of Baptisme.

It is also to be noted, that confessiō to the priest is in the church profitably commanded to be vsed, and frequented, for many other good causes, & specially for this cause, that they whiche by custome be drowned in sinne, & se not the abomination and filthines therof, ne remembre the goodnes of god, and want therfore contrition, may by a good gostly father, be stirred and moued, to deteste & lament their sinne, by declaring vnto the word of god in such scriptures, as serue for that purpose, in suche wyse, that not only contrition shal arise in the hart, to the pleasure of god, but also satisfaction ensue, wherewith goddis merciful goodnes shalbe cōtēted. So that the wordes of absolutiō may be effectually pronounced to the penitēt, of the remissiō of his synnes.

Fynally it is to be remembred, that notwithstandinge this waye before described, is the ordinary meane, for penitent synners, to opteine remission of synnes; & to be reconciled to the fauour of god, yet in case there lacke a minister, to pronounce the wordes of absolution, or in tyme of necessitie, whan a sinner hath not sufficient leysure or oportunitie to do the woꝝkes of penance before declared, if he truly res

ly repent him of his sinful life, and withal his hart, purpose through goddis grace to change & amende the same, he shal vndoubtedly haue pardon and forgiveness of all his misdoinges. For as saincte Cyprian saith: Euen in the houre of death, whan the soule is ready to departe out of the body, the great mercifull goodnes of god despiseth not penance:

In so moche that than, neither þe greatnes of sinne, nor the shortnes of tyme, nor yet the enormitie of life, excludeth from the mercy of god, if there be true contrition, and an vnsayned chaunge of the harte, from sinnefull conuersation. The these that hanged vppon the crosse, asked mercy with a contrite harte, and forthwith was made a citezen of Paradise, and where as he deserued cōdēnation and punishment, this contrite harte, changed his pain into martyrdome, and his bloud into baptisme. Yet notwithstanding, no man ought vpon hope of goddis mercy, stil to continue in sinful liuing. Like as no man wold be sicke in his body, vpon hope to recouer helth. For such as will not forsake theyr wykednes, and yet thinke that god will forgive them, be oftentimes, so preuented with the iust plague of god, that neither they haue time to couert, nor grace to receyue the benefite of forgiveness. Therefore scripture saith: Slacke not to conuert and tourne to god. And linger not from day to day. For his angre wyll come sodenly, & in the time of vengeance, he wyll destroy the. wherfore imbraceynge the mercy of god on the syde one, and fearinge the iustyce of god on the other syde: Let vs at no tyme, neither

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despayre of forgyuenes of our synnes, noz yet presumptuously remayne still in our synnes, knowing that the iustyce of god, wyll straightly exact and requyre the debtes of all men, which be not pardoned thzough his clemency and mercy.

The sacrament of the Aultare.



The sacrament of the aultare, was institute by our sauour Christ, the night afoze he suffered his passiō, where he sytting at supper with his apostels, after he had eaten of the paschall lambe, accorดยng to the ordynance of the lawe of Moyses, and wyllyng all such sacrifices, and sacramentes of the olde testament to ceasse, and declaring, that they were but shadowes and sygnes, to signifie hym, who (as saint Paule sayth) is thende a perfection of the lawe, did than institute and ordeine, this most high & principall sacrament of the new testament. Wherin is betely expressed, and presented the most excedyng & inexplicable loue of our sauour Iesu Christ, towards vs, his church, with whom it hath pleased him to leaue for our nourishmēt, strength and cōfort, so pzeious and glo. iouse a sacrament. Whiche among all the sacramentes, is of incomparable dignitte and vertue, for as moche as in the other sacramentes, the outward kinde of the thing, which is vsed in them, remaineth still in the own nature and substance, vunchanged: But in this moſte highe sacrament of the aultare, the creatures,

Rom. x.

tures, whiche be taken to the vse therof, as bread & wine, do not remaine still in theyr owne substance, but by the vertue of Chyristis word in the consecration, be chaunged and turned, to the very substance of the body and bloud of our sauour Iesu Chyriste. So that although there appere the fourm of bread and wine, after the consecration, as did befoze, and to the outwarde senses nothyng semeth to be chaunged, yet must we, forsaking & renouncing the persuasion of our senses in this behalfe, giue our affeccionely to fayth, and to the playne worde of Chyriste, whiche affirmeth that substance there offered, exhibited and receiued, to be the very precious body & bloud of our lord, as it is playnly wrytten by the Euangelistes, and also by saint Paule. where they entreatyng of the institution of this sacramēt, shew how our sauour Chyrist, sitting at his laste supper, with his apostels, toke bread, & blessed it, and brake it, and gaue it to his disciples, and sayd: Take ye & eate. This is my body: And also whan he gaue the cup, he said: This is my bloud of the new testament, which shalbe shed for many, for the remission of sinnes.

Mat. xxvii.
Mat. xliiii.
Luc. xxii.
i. Cor. xli

By these wordes it is playn and euident, to all them, whiche with meke, humble, and sincere hart, wyl beleue Chyristes wordes, and be obedyent vnto fayth, that in the sacrament, the thynges that be therein, be the very body & bloud of Chyrist, in very substance. whiche thyng, who so euer wyl deny, he denieth the very open and plaine wordes of Chyrist, which can not be but true: for he is truth it self, and can not lie. wherfoze in this most high mystery, no

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mā ought to reason ouer farre, noꝝ go about to compass the will and woꝝke of god, by his weake sense and ymagination: But we muſte with our further ſerching, giue firme aſſent and credence, vnto Chꝛiſtis almighty woꝝde, by the which heauen & earth were made, & not trouble our wittes, in labouringe to comprehend the power and might of god, but rather (ſtedfaſtly giuing faith to his woꝝd) apply our hole wil and affection, to attaine the fruite and profite of this moſt holy ſacrament, towardeſ our ſaluation, according to the intent of Chꝛiſtis institution: Who, of his ineſtimable mercy & loue towardeſ vs, willing that we ſhuld haue perfit hope, ſtrength, comfort and ioy in him, and that we ſhuld haue continuall remembrance, of his moſt dere charitie, ſhewed towardeſ vs, in his death and paſſion, did inſtitute this ſacramēt, as a permanent memorial of his mercy, and the wōderful woꝝke of our redemption, & a perpetual ſode & nourishment foꝝ our ſpiritual ſuſtentation, in this dangerous paſſage and trauaile of this wretched life. It is therfoꝝ neceſſary, that in the vſing, receiuing, & beholding of this ſacramēt, we haue hartty remēbꝛance, of our moſt louing & dere ſauour Jeſu Chꝛiſt, that is to ſay, that we thincke effectuoꝝſly of his moſt bitter paſſiō, whiche he being ꝑ lord of gloꝝy ſuffered foꝝ vs. And to bewaile our ſinnes, which were cauſe of ꝑ ſayd death & paſſion, callinge mekely foꝝ grace & the mercy of god, whꝑch moſt abundantly is obtained, by the vertue & merite of the ſame paſſion. And thinking that our lord, which gaue him ſelf in that maner foꝝ vs,

will

weyll not forsake vs, or cast vs awayne, but forgyue vs, if we truely repent, and will amende, & become faithfull seruantes to hym; whiche so verely hath bought vs, & paid for vs, neither golde ne yet siluer (as sainte Peter saith) but his owne precious blood. wherfore, seinge we be so bought, we muste know, that we be not our owne, & is to say, we may not be at the libertie & wildnes of our owne fleche, nor we maye not be seruantes to the worlde, nor the deuill: but we must be seruantes to our lord, & master Iesu Chyist, in all obediēce vnto right wisenes, & godlines, accordyng to his wil & cōmandementes.

i. Pet. ii.

Therefore when so euer we shall receyue or vse this holy sacrament, we must take hede, and haue reuerence to the maiestie therof, and beware that we come not vnworthely ther vnto. For as saint Paule saith: He that eateth of that heauēly fode, or drinketh of the cuppe of our lord vnworthely; that is to say, without due reuerence, faith, repentance, charitie, & the feare of god, he eateth & drinketh his own dānation, bicause he putteth no difference, betwene the body of our lord and other meates. And further truly, sence chrysten men ought to haue remembꝛāce of god, whensoeuer they go, to theyr bodely meate or drinke, & receiue it not without thanckes giuing vnto god (as saint Paule sayth) whether ye eate or drink or whatsoeuer ye do, do it in the name of our lord Iesu Chyist: how moch moze ought all chrysten men (whan they come to be fed at the table of our lord, and to receyue this blessed and glorious sacrament) to haue special & entier deuotion, with most thāckefull

i. Cor. xii.

i. Cor. x.

The sacrament

full remembrance to god, for his goodnes, declared towarde vs, in the benefite of our redemptiō. And therfore amonges other names, this sacrament is called Eucharistia, that is to saye, the sacrament of thankes and blessinge. For as moche, as it setteth befoze vs, and doth exhibite vnto vs, the very price of our redemption, and saluation, which is the body of our lord that suffred and dyed for vs.

Furthermore here is to be noted, as touching the receiuyng of this sacrament, that although our sauour Iesus Christ, at the first institution therof, in his supper, did minister it vnto his disciples thā present, vnder both the kyndes of bread & wine: Yet that fashon & maner of ministring is not so necessary to the receyuer, excepte it be to the priest whan he consecrateth, that without the due obseruation of that waye, man myghte not receyue that blessed sacrament, to his saluation. For the benefite or hurt that cometh to a chrysten man by receyuing of this sacrament, standeth not in the fashon or maner of receiuing of it, vnder one or both kindes, but in the worthy or vnworthy receiuing of the same. For he that receiueth this sacrament worthely, vnder the one kinde, as vnder the fourme of bread only, receyueth the hole body and bloud of Christe, & as many and great benefites of Christ, as he that receyueth it in both kindes. And therfore if any man shuld teache, that the lay people (which by the ordinance & ancient custome of the catholike church haue vsed to receyue this holy sacrament in fourme of bread only) be seduced, & so cause them to thinke, that the hole
body

body and bloudd of Chyſte were not comprehended in that only foꝛme of bꝛeade, as well as in both the kyndes, this doctrine ought vtterly to be refused and abiected, as a pestiferous and a dyuelyſſhe ſchole. Foꝛ ſurely ſcripture teacheth the contrarꝑe. And alſo naturall reaſon, although it can not comprehend the hole myſterꝑe of thys ſacramente: yet herein it teacheth vs agreeably with ſcripture, that the lyuely body can not be without bloudd, and ſo men ought to be ledde fꝛome that ſonde opinton (yf any ſuche be) bothe by that ſaythe and credite they owe to ſcripture, and in thys poynt alſo by natural reaſon. Wherfoꝛe chyſten men ought not to grudge at this fouꝛne and inaner of receyuyng of this ſacrament vnder one kynde, vſed and allowed by the catholyke churche, bothe to auoyde that errour afoꝛe reherſed, and alſo foꝛ many other weighty cōſiderations, concernyng both the honoꝛ of the ſacrament, & the libertie and cōmoditie of the hole churche. And not only lay men, but alſo pꝛieſtes (ſayyng whan they cōſecrate) vſe to receyue this ſacramente none other wyſe. Let chyſten men therfoꝛe, humbly apply them ſelfe, to put all erronious fantaſies (yf any ſuche ariſe) cleane out of theyꝛ hartes, and ſatisfye theym ſelues with this, that whan they receyue this ſacramente woꝛthely, though it be but in one kynde, they loſe no part of the pꝛofite and benefite, pꝛomyſed by vertue of the ſayde ſacrament.

Wherfoꝛe conſideryng (as is afoꝛe reherſed) the dignitie and excellency of this ſacrament, we ought with all humblenes of harte and deuotion, to pꝛe-

The sacrament

pare our selues, that we (blyng acco:dyngely the same) maye be partakers of suche fruite and grace, as vndoubtedly is offered and gyuen to all suche, as in due maner receyue this sacramente. For they that so doo, be made one with Chziste, and dwelle in him, and he in them, as he sayeth in the. vi. chapter of saynte Johns gospel, where he speaketh also of this sacrament: This is the breade whiche descended from heauen, that who so euer eateth therof shuld not dye. I am the liuely bread, which haue descended from beauen, yf any shall eate of this breade, he shall lyue everlastyngly. And then he declaring him selfe, what he meaneth by the breade, sayeth, as incontinently foloweth: And the breade, whiche I shall gyue, is my flesshe, whiche I shall gyue for the lyfe of the worlde. Whiche wordes be mooste comfortable, for the perspyte confirmatton and establisment of our faythe in this sacrament: For as muche as they bothe certifie vs, that his very flesshe, bloudde, and bodye, is that meate, whiche we receyue in the sacrament, and that also it preseruethe from deathe, and conferreth lyfe to all, whiche duely receyue it. For seynge it is the very body of our sauour Chziste, which is vntited and knytte to his godheade in one persone, and by reason therof, hath the very vertue and substāce of lyfe in it, it must nedes consequently, by the mooste holy and blessed participation of the same, giue and cōmunicate lyfe also to them, that worthely receyue it: And it endueth them with grace, strength, & vertue, agaynst al temptation, sinne, and death, & dothe much ease, and relieue all the troubles diseases and
infir-

infirmities of theyr soule. For seynge the woman, which was diseased with the fluxe of blood (as it is written in the gospell) was healed, by touchyng the hemme of the garment of Christe, though the vertue whiche came from him: Howe muche more shall they fynde remedy of the sycknes & malady of theyr soule, whiche with due reuerence and fayth receiue and eate the blessed body of Christe, and so be made lyuely temples of hym, dwellynge in theym, yea made as one fleshe and body with hym: For this heauenly meate is not tourned into our substance, as other corporall meate is, but by the godly operation therof, we be tourned towarde the nature of it, that is to saye, of earthely, corruptible, and synfull, we be made heauenly, spiritual, and strong agaynst synne, and all wyckednes.

And further it is to be remembred, that as in the receyvyng of this sacrament, we haue most entier communion with Christe: so we be also ioyned by the same, in most perfite vnitie with his church, and all the membres thereof. And for that cause amonges other, this sacrament was instituted of our sauour Christe, in the fourme of breade, to signifie the vnitie, concoorde, and charitie, that is betweene Christe our heade, and hys mysticall bodye the churche, and euery part and membre therof one with an other. For as bread is made of many graynes or cornes, whyche all make but one loofe, so shuld all true chrysten people, beyng many in number, yet be all one in faythe and charitie, as saynte Paule sayeth, we be one breadde and one bodye, all

Mat. ix.

1. Cor. xi.

The sacrament

that be partakers of one breade, that is of this blessed sacrament.

Fynally it is to be noted, that although Christ at the firste institution of this sacramente, dyd consecrate and gyue it to his disciples, at supper, after they had eaten the paschall lambe, partly to declare that the sacramentes and sacrificyes of the old lawe, shuld from thens forth ceasse and take an ende, and partly, that by this sacrament, beyng the last thyng that he nexte befoze his deathe, lefte vnto his disciples, the remembzance of him shuld be the moze deeply and effectuously imprinted in the hartis of theym and of all other, that after shulde receyue the same: Yet(as saint Augustine saith)it was thought good to the apostles and the vniuersall churche, beyng moued with the holy gosse, for the moze honour of so high a sacrament, and for the moze reuerence and deuout receiuyng thereof that it shoulde alwayes be receiued of christen people, whā they be fastyng. and befoze they receyue any bodily sustenance, except it be in case of sykkenes or necessitie.

Wherfoze consideryng the most excellent grace, efficacy, and vertue of this sacrament, it were greatly to be wysshed and prayed for, that al christen people, had suche deuotion thereunto, that they wolde gladly dispose and prepare them selues, to the moze often worthy receiuyng of the same. But seynge that in these laste dayes, Charitie is waxed colde, and synne doth abound,(as Christ sayth in the gospel that it shulde) yet if christen men wyl auoyde the greate indignation of god, it shall be good for them

theym, whan so euer they receyue this sacramente them selues, oꝛ be pꝛesente, where it is ministred oꝛ bled, as speciallꝛe in the tꝛyꝛne of masse, to behaue them selfe reuerently, in pure deuotion and pꝛayer, and not to talke oꝛ walke by and down, oꝛ to offēde their bꝛethꝛen, by any euyl example of vnreuerence to the sayde sacramente: excepte they wyl declare theym selfe to haue smalle regarde to our saupoure **CHRISTE**, there bodyly pꝛesente, of whiche vnreuerence and contempte may ensue, not onely spirituall punyschementes of god, by withdꝛawynge hys grace from suche vngodly persons, but also bodyly and open scourge, as saynt Paule sheweth to the Co i. Cor. xi, rinthians, That foꝛ the vnwoꝛthy entreatynge and blyng of this sacramente, many amonges theym were weake, sycke, and dyed.

The sacrament of matrimony.



S touchynge the sacrament of matrimonye, and the institution thereof, you shall vnderstande, that almighty god at the fyꝛste creation of man, considerynge of his infinite goodnesse and wysedome, howe necessary it was, to couple and conioyne man and woꝛman togither in mariage, as well foꝛ theyꝛ mutuall aide and comfort, and foꝛ the pꝛeseruatiō and continuance of mankinde in lawfull succession, as also that the same generation myghte after the falle of mā, be exercised perpetually vnto the woꝛldes ende,

The sacrament.

without synne and offence towarde god, dyd conioyne Adam and Eue togyther in mariage. And thā instituted matrimonye, and consecrated and blessed it by his holy worde, as appereth in the booke of Genesis, where is also describ'd the vertue and efficacy of the same, by these wordes folowynge:

Gene.ii.

Nowe this bone is of my bones, and this fleshe is of my fleshe, and therfore the man shall leaue his father and mother, and adhere and cleaue vnto his wyfe, and they shall be two in one fleshe and in one bodye. By whyche wordes it is mente, that by the vertue and efficacy of matrimony, rightfully, and by the aucto-rite of god contracted, the man and woman, whiche were befoze two bodyes, be nowe vnited and made one body, durynge theyr lyues, so that the husband hath no power of his owne body, to vse the same as hym lyst, and with whom hym lyketh, but it is hys wyues, and with her onely he maye vse the acte of matrimonye. Nor the wyfe hath any power of her owne body, to vse it as her lyst, or with whom her liketh, but her body is her husbandes body, and with hym onely may she vse the acte of matrimony. And therfore the sayde two persons, so conioyned, maye not after be deuyded, for any affection to father or mother, or for any earthely thyng in the worlde, but eche muste adhere and cleaue to other, for as muche as they be nowe two persones in one fleshe and in one bodye.

Secondly howe that almighty god, allowyng and approuyng the said institution of matrimony, sanctified and blessed it with his holy worde immediately after Noes fludde, sayinge vnto Noe, and
his

of Matrimony.

his chyldren in this wyse, Increase and be ye multiplied, and replenyſhe the earthe. This institution of matrimonye thus allowed by god, vnto Noe and his chyldren, although it was a ſufficient inſtruction vnto them, & all theyr poſteritie, howe to vſe the ſame in all puritie and cleannes, to goddis pleaſure and his contentation: Yet god conſiderynge the naturall inclination of man to malyce and ſynne, dyd afterwarde, further explycate and eſtablyſſhe the ſame, by his other lawes wytten, wherby god prohibited, that any matrimony ſhulde be made in the degrees ſolowynge, that is to ſay.

NO man ſhall marry with his mother, his grā-
dame, his greate grandame, and ſo bpwarde: ney-
ther may he marry with the wyfe of his father, his
graundefather, or his greate graundefather, and ſo
bpwarde: neyther any man may marry with the ſy-
ſter of his father, or of his mother, his graundefa-
ther, or his grandmother, and ſo bpwarde: neyther
maye any man marry with the wyfe of him, that is
brother to his father, his mother, his graundefa-
ther, his grandmother, and ſo bpwarde. And lyke
wyſe euery woman is forbidden to marry any man,
within any degrees aboue reherſed. It is alſo fur-
ther ſorbydden, that any man ſhall marry with his
ſiſter, whether ſhe be his hole ſiſter, or his half ſiſter
begottē in mariage, or out of mariage: neither may
he marry with his brothers wyfe, nor with his wy-
ues ſyſter. Whiche lawes of prohibition in mar-
ryage, althoughe they were not by expreſſe wo-
des of God declared at the fyrſte inſtytutyon of
matr-

Gen.xi.

The sacrament.

matrimonye, ne also whan the same was allowed after Noes flud, yet god dyd ingraue and imprinte the same lawes in the hart of man, befoze they were wryten by Moyses. And forasmuche as the natural lyght and knowlege of man, was not onely by originall synne, obscured and blynded, but also in the most part of men, by the increace of synne and mallice, in longe continuauce and proces of tyme almost perished and extincte. In so muche that they coulde not perceyue noz iudge, what thynges were of theyr owne nature nought and detestable in the syghte of god, ne yet howe farre the naturall honestie and reuerence, whiche we owe vnto suche persons as be nere of our kynne, oz alliance vnto vs, was extended: God therefore wyllynge man to resturie from darkenesse, commaunded his prophete Moyses, to promulgate and to declare by his word vnto the people of Israell, the sayde lawes of prohibition of matrimony in certayne degrees of consanguinitie and affinitie, as is befoze mencioned. In the declaration of the whiche lawes of prohibition, Moyses so tempzed his wordes, that it maye evidently appere therby, that not onely the Jewes, but also all other the people of the worlde, were as muche and as streyghtly bounden, to the continuall obseruation of the same lawes, as they were to the other mozell lawes of the ten commaundementes.

Thirdely/that the coniunction betwene man and woman in matrimony, dothe not onely signifie and repesente the perfite and indissoluble coniunction and vnion of the nature of god with the nature of man, whiche was fulfilled, whan the second person

person in trinitie, Descendinge from his father, dyd take vpon him the very forme and substance of our nature, and so these two natures were vnited and knit together in one persone: but also therby is signified and represented, the societie and coniunction in perfite and indissoluble loue and charitie betwene Christ and his church, that is to say, the congregation of al christen people. And this to be true saint Paule him selfe affirmeth in the fyft chapter of the epistle vnto the Ephesians. In whiche place the apostle myndyng to proue and persuaide, that all women, beyng married, oughte to loue, to reuerence, to honour, to obeye, to be subiecte vnto theyr husbandes in all thinges, euen as the church is subiect vnto Christe: and lykewise that all husbandes ought and be bounde to loue theyr wyues, euen as they loue theyr owne selfe and theyr owne bodies, and euen as Christe loueth the church his espouse: He bringeth in the first institution of matrimonye, as it was ordeyned by god in Paradise, and alledgeth the wordes of god as they be before rehersted: vpon whiche wordes the apostle inferreth and saythe. This coniunction of man and woman together in mariage, wherby they are knitted, vnited, and made al one fleshe and one body, Is the sacrament, that is to saye, a mystery and signification of that great and meruaylous coniunction, whiche is betwene Christe and his churche. For lyke as by vertue and efficacy of the first institution of matrimony, the husband and the wyfe be made to be but one body, wherof the husband is hed: Euen so Christ

The sacrament

doth knytte and vnite, conglutinate and make his church to be one body with him, wherof he is the very head. By the whiche wordes of saint Paule, it appereth not onely what is the vertue and efficacy of matrimony, in the vniitinge and incorpōratinge of two bodies in one, but also that it dothe signifye this other coniūctiō, which is betwene Christ and his church. And that this coniunction betweene Christ and the church, is the very selfe thing, whiche is signified and represented by the other coniunction of man and woman in marriage. For though saint Paule vsed in this place, other argumentes, & perswasions, taken of the lawe of nature, to enduce married persons, the one to loue the other, saying that men naturally do loue and nourishe their owne bodies and their owne fleshe: Yet he vseth this as a reason of great efficacye, to perswade his purpose, that is to say, that all husbandes and wiues ought so to vse them selues, the one to the other, that their matrimony and all theyr woꝝkes and affectiōs in the same, myght and shuld coꝛresponde, and be cōfoꝛmable and like vnto that moſte holy thing, whiche is signified and represented thereby, that is to say, vnto that spirituall coniunction, whiche is betwene Christ and his espouse the church. And that therfoꝛe especially, the man ought and is bound to loue his wife, and the wyfe to loue and obeye her husbande in all thinges, lest by doinge the contrary, they shuld make their matrimony vnlike to the thing that is signified thereby.

AND thus was matrimony not onely instituted
by

of Matrimonye.

by god, sanctified by his word, and dignified by his lawes, euen from the beginning of the world: But also Christ him selfe did accept, approue, and allowe the same in the newe testament, aswel by his worde, as also by his sundry woꝝkes and dedes testifienge the same: In so moch that he being inuited to a certain mariage, made in Cana a towne of Galile, did

Ioan. 4

bouchesafe, not onely to come thither, & there to honour the said mariage with his corporall presence, and with the presence also of his blessed mother and his holy apostles: but there he began also, by turning of water into wyne, first to woꝝke myꝛacles, & to manifeſte his gloꝝy vnto the worlde. And afterwarde in one other place, whan the pharisees came vnto hym, & demanded, whether a man might lawfully be diuorced from his wife for euery cause:

Mat. xix

Christe putting the said pharisees in remembrance of the first institution of matrimony, sayd vnto them: Haue you not red, how that god, whiche created all thynges in the beginning, did also foꝝme and create man and woman, & said these woꝝdes: Therfoꝝe the man shal leaue his father and mother, and shal adhere and cleaue vnto his wyfe, & they shalbe two in one fleſhe & one body: wherfoꝝe vnderstand you (saith he) that sith man & woman conioyned in matrimony, be by goddis ordinance but one fleſhe and one body, they shuld not afterward be separated or diuorced one from the other. And vnderstande you also, that it is not lausfull for any man, to separate and diuide those persons a sunder, whiche by goddis woꝝde and his will and power be conioyned to-

A ii

gether

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gither. And whan the pharisees replying therunto sayde: Why than did Moyses commaunde vs, to make a lybell of diuorçe, and so to departe and separate our selues from our wyues? Chyriste answered them and sayd, Moyses considering the hardenes and obstinacy of your hartes, dyd permit and suffre you so to do. Howe be it I say vnto you, that it was not so at the beginninge, that is to say, it is cleane contrary to the godly institution and naturall order of the lawes of matrimony, as it was instituted by god at the beginning, that any mā married, shulde be diuorced from his lawfull wyfe, and be set at libertie to marry. And therfore I say again vnto you, that who so euer doth forsake his lawfull wyfe, onles it be for adultery, committed by her, and marry an other, I say he commytteth adultery in so doinge: And likewise what woman soo euer doth forsake her lawfull husbande, and marrieth an other, she also committeth adultery, and the man also that marrieth her offendeth in lyke maner.

These wordes of Chyriste euidently declare his sentence in the approbation of the institution of matrimony, made at the beginning of the worlde, and that it is Chyristes wyll and commaundement, that the people of god shulde folowe and conforme theyr doinges vnto the lawes of matrimonye than made, & shuld obserue the same in such purity & sanctimony, as it was first ordeyned, without separation or diuorçe, & that vnder the peine of damnation.

And here also is one thing specially to be noted, that in these wordes of Chyriste, (That, whiche god
bath

of Matrimony.

bath conioined, man may not separate) is declared the infinite benignitie and goodnes of god towardes vs. in that he hathe not ouely conioyned our fyrste progenitours Adam and Eue together in mariage, wherby he gaue vnto vs the originall beginnynge of our procreation, but that he dothe also euer syth that tyme, continually assiste man and woman, and woꝛketh with them in this cōiunction of mariage, and is the very authour of all matrimonies, which be lausfully made betweene man and woman. And therfoze saint Paule saith: Honorabile coniugium in omnibus, & thorus immaculatus, that is to say, Matrimony is honorable in all, and the bedde vndefiled. Heb. xiii.

An other thing also is to be noted, that not only the act and procreation, whiche els of it self were vnlawfull, is by this sacrament made lawfull: but also that the good bringyng bp of children, bozne in matrimony, is so well accepted of god, that vnto it as vnto other good woꝛkes, doone in faythe by grace, is promysed lyfe euerlastyng, accoꝝdynge to the woꝛdes of saint Paule, where he sayth: The woman was seduced and blinded by the serpent, and soe synned dayly, but she shalbe saued by procreation and bringyng forth of children, if the same doo perseuere and continue in faith and loue towardes god, and in holynes and temperance in their actes and dedes. And as this is spoken of the woman, so it is also verifieid in the man, doing his duetie lyke wyse, as is required of the woman. i. Tim. ii.

Fynally it is to be consydered, how in matrimony be cōmeded specially thye good thinges, al which

A iii

they

The sacrament

they that contracte matrimony, ought to remembze
 and regarde: fyrst of al, the thing it selfe, whiche is
 signified therby, whiche as is sayde before, is the
 hygh, the myghty, and incomprehenible worke of
 god, in the coniunction of Chyriste and the churche
 together, wrought by hym to our singular benefite
 and euerlastyng saluation. And that therfore the
 man & wyfe ought to liue together in perfite vnitie
 and concorde, & to loue eche other as their owne bo-
 dies, and to vse the same in all cleannesse, puritie,
 and honour, euen as Chyriste him selfe loued his es-
 pouse the church, and suffered all afflictions and
 paynes to make her glorious and voyde from all
 maner of spotte or wrinkle of vncleannesse. whiche
 matter saint Paule moste godly declareth in his e-
 pistle to the Thessalonians, where he writeth in this
 maner. I pray you brethren, and instantly desyre
 you, for our lord Iesu Chyristis sake, that lyke as
 ye haue herde heretofore of vs, howe and in what
 maner, you shuld go forward, & please god, so ye do
 procede in the same, and that after suche sorte and
 maner, that you may continually profite and en-
 creace therein. You remembze, I doubt not, what
 preceptes and commandementes I haue giuen vn-
 to you in tymes past, in the name of our lord I E S U
 C H R I S T: And now in lyke maner, & in his name
 also I say agayne vnto you, that the wyll and co-
 mandement of god is, that you shoulde sanctifie
 your selves, that is to saye, that you shuld absteyn
 from all maner of fornication, and that euery one
 of you shulde vse and keepe the vesselle of his bo-
 dy

Ephc. v.

i. The. iiii.

of Matrimonye.

dye, in holynesse and honour, and not in desyre of carnall concupiscence, lyke as the Gentiles doo, whiche know not god, and that no man shuld craftyly compass and circumuent his brother, to obtaine his fleshely lustes: For almighty god taketh vengeance vpon all suche people, as do commytte any of those thinges. Know you also, that god hath not called vs to vncleannes and fylthynges of lyfe, but vnto holines and santimony. And therfore I do exhort you all, and in the name of god commaunde you, to eschue all fornication and adultery, all vncleannesse and carnall concupiscence, all fylthynges and vnpure luyng in fleshely lustes of the body. And I say further, that who so euer despyseth and breaketh these my commandementes, doth not despise me, but despiseth god: For they be his commandementes, whose spirite ye haue receyued.

The seconde good thyng, which ought to be remembred in the sayd sacrament, is the faith and mutuall promyse, made betwene the husbände and the wyfe, contoynd in laufull matrimony, wherby and by the vertue of the sayde sacrament, the persons so laufully contoynd, be bounde eche one to kepe promyse with the other, accoꝝding to such trust and confydence, as eche had in the other, and expꝛessed by woꝝdes in the same contracte, whiche promise god dyd assiste and ratifie, and is now partie ther vnto: so that the breach of that promise and faith, is now a high and displeasante offence vnto almighty god, like as the obseruation and keeping therof, is in the syght of god, pleasant, acceptable, and meritorious

and

The sacrament

and the knotte also and bonde of matrimony, contracted betwene the sayde persons, is made thereby to be indissoluble. Trough it is, that if in any marriage, it may appere, and be duly proued, that there is suche insufficient impediment, by the lawes of god, or by the lawes of the realme, that the same matrimony was at the beginning vnlawful, & of none effect: in that case, the church may and ought, to diuorce the same persons so vnlawfully contracted, & declare that suche matrimony is vnlawful, and the bonde therof to be of no strengthe or efficacie, because it was neuer good from the begynnyng. Not withstandyng, in mariages lawfully made, and according to the ordynance of matrimony, prescribed by god and the lawes of euery realme, the bond therof can not be dissolued, during the lyues of the parties betwene whom such matrimony is made.

The thirde good thyng to be considered and obserued in matrimony, is the childe that cometh of maryage, and the good and vertuous education and byringinge vp of the same. wherunto all married men and womē ought to haue a special regard and to folowe therein the example of Chobp, which taught his sonne from his infancie, to loue & dread god, & to flee & absteine from all maner of sinne, for goddis sake. For surely if the fathers and mothers be negligent in good byringing vp of their children in their youth, and suffer them to fall into folies and sinne, in defaute of due correction and chastisement of them for the same: no doubt they shal aunswere vnto god for it, as it appereth by the great stroke
and

punishment of god, whan he dyd todaynly strike
 Ely vnto death, bicause that he knowinge his chyl- 1. Reg. 4
 dren to do amysse, did not punyſhe them therfoze. & iiii.

And therfoze let all parentes emply theyr dili-
 gence and busy cure, to educate and instructe their
 children, by al meanes in vertue & goodnes, & to re-
 strain them from vices, by cōuenient discipline and
 castigation, accoꝝding to the saying of the wise mā: Pro. xxi
 Withdꝛaw not thy iust discipline frō thy chylde, for if
 thou do so, he wyl fall into sundry inconueniencēs,
 and so finally shalbe lost & vndone. wherfoze spare
 not to chastise thy childe with the rodde, and so do-
 ing, thou shalt delyuer his soule from hell. And cō-
 cerninge the childes duetie towardes the father, it
 shalbe declated hereafter in the commandementes.

The sacrament of Orders.



Concerning the sacrament
 of Orders, it is to be vnderstād, that
 order is a gift oꝝ grace of mynistꝛa-
 tion in Chꝛistis church, giuen of god
 to chꝛisten men, by the consecration &
 imposition of the bishops handes vpon them. and
 this sacrament was conferred and gyuen at the be-
 gynnning by the apostles, as it appereth in the epi-
 stle of saint Paule to Timothe, whom he had orde-
 red and consecrate pꝛieste, where he saythe thus: ii. Tim. i.
 I do exhorte the, that thou do styꝛe vp the grace of god,
 the whiche is gyuen the by the imposition of my han-
 des. And in an other place he doth monish the same

The sacrament

Timothe, and put hym in remembrance of the same ministry, that he was called vnto in these wordes:
i. Tim. iiii. Do not neglect the grace, whiche thou hast in the, and the whiche is gyuen the through prophecy, and with imposition of handes, by the authoritie of priesthode. Wherby it appereth, that saint Paul did consecrate and order priestes and bishops by the imposition of his handes. And as the apostles them selues, in the beginninge of the church, dyd order priestes and bishops: So they appointed and wylled the other bishops, after them, to do the lyke, as saynt Paule manifestly sheweth in his epistle to Tite, sayinge
2. Tim. v. thus: For this cause I leste the at Crete, that thou shuldest ordeyne priestes in euery citie, according as I
Tit. i. haue appointed the. And to Timothe he saythe: Se that thou be not hasty, to put thy handes vpon any mā

And here is to be noted, that althoughe this forme before declared, is to be obserued in gyuyng orders: yet there is no certaine rule prescribed or limited, by the word of god, for the nomination, election, presentation, or appointing of any such ecclesiasticall mynisters: But the same is holy left vnto the positive lawes and ordinances of euery christē region, prouyded and made, or to be made in that behalfe, with the assent of the prince and ruler. And as concernyng the office and duettie of the sayde ecclesiastycall mynisters, the same consysteth in true preachynge and teachyng the word of god vnto the people, in dispensyng and ministring the sacramentes of Christe, in consecratinge and offerynge the blessed body and bloud of Christe in the sacrament
of

of the aulter, in losing and assolyng from synne, suche persons as be soꝝy and truly penitent foꝝ the same, and excommunicatynge suche as be gyltie in manifest crimes, and wyl not be refoꝝrmed otherwise, and finally in pꝛaying foꝝ the hole churche of Chꝛyst, and specially foꝝ the flocke committed vnto them. And although the office and minysterpe of pꝛiestes and byshoppes, stande chiefly in these thinges befoꝝe reherseed: yet neither they noꝝ any of the, may exercise and execute any of the same offices, but with such soꝝt & such limitation as the oꝝdinaunces & lawes of euery chꝛysten realme, do pꝛmyt and suffer.

And bycause it is not mete, that this so chargeable a cure, shuld be committed to euery man, that peraduenture, ambicioussly wolde desyre it: Therfoꝝe saynt Paule dothe diligently set out to his disciples Timothe and Tite, the conuersation, learning, conditions, and qualities of them that shuld be admitted to the mynistry of pꝛiesthode, wꝛiting in this maner: A bishop or a pꝛiest ought to be blamelesse, as the stewarde of god, not wylfull, not angry, no drunkarde, no fyghter, not gredy of fylthy lucre, but giuen to hospitalitie, liberal, discrete, sobꝛe, rightuous, deuout, temperate, and continent, and such one as holdeth the true woꝝde of doctrine, that he may be able to exhoꝝt with holsom lernyng, and to reꝛoue them that saye against it. Thus we haue shortly touched fyꝛst, the oꝝdꝛinge of pꝛiestes and byshoppes: Secondly, their ministry office and duetye, with the charge & cure belonging ther vnto; and finally the qualities and conditions required in the same.

1. Tim. iii.
& Tit. i.

The sacrament

And for as moche as it is an olde heresie of the Donatistes, condemned in the generall counsell, to thynke that the word of god, and his sacramentes shuld be of no efficacy, strength, or vertue, whā they be ministred by euill men, it is to be remembred, that according to the sayng of saint Gregoꝝ Nazianzene: Lyke as there is no differēce betwene the selfe same image or fygure of any thyng impꝛinted with a signet of golde, and a signet made of yron, or of wodde, or any other viler mattier: euen so the worde of god, and the sacramentes of god mynystred by an euill and noughty man, be of the selfe same bygour, strength, and efficacie, as whan they be ministred by a man of excellent vertu and goodness. The cause and reason whereof is, for that the pꝛiestes and byshops, although in the execution of their office and administration, they do vse and exercise the power and auctoritie of god, commytted vnto them: yet they be not the pꝛincipall causers, nor the sufficient, or of them selues the efficient causers or gyuers of grace, or of any other spirituall gyfte, whych procedeth and is gyuen of god, by his word and his sacramentes. But god is the onely pꝛincipall, sufficient, and perfite cause of all the efficacy of his word, and his sacramentes, and by his onely power, grace, and benefites it is, that we receyue the holy goste, and his graces, by the office and administration of the said pꝛiestis and byshoppes, and the sayde pꝛiestes and byshoppes be but onely as officers, to execute and minister with their handes and tongues, the outwarde and corporall thinges

thynges, wherein god worketh and gyueth grace inwarde, accordynge to his pacte and couenaunt, made with and to his espouse, the church. And this also Chrysostome affirmeth the. lxxxv. homily vpon saynt Iohn, where he saith in this maner: what speake I of priestis, I say that neyther aungel nor archangell can giue vs any of these thynges, whiche be gyuen vnto vs of god, but it is the father, the sonne, and the holy goste, whiche is the effectual cause of all these thynges, the priest doth onely put to his handes, and his tongue. And in this poynt saynt Ambrose also agreeth, with the sayde sayinges of Chrysostome wytyng thus. The priest layeth his handes vpon vs, but it is god, that gyueth the grace, the priest layeth vpon vs his beseechynge handes, but god blesseth vs with his mighty hande. The byshoppe consecrateth an other byshoppe, but it is god that gyueth the worthinesse. wherfoze we must alwayes thynke and beleue, that the vertue and efficacie of the worde of god, and his sacramentes, consisteth and dependeth, in and vpon the commandement, ordinance, power, and auctoritie of god onely, and that neyther the merites or worthynes of the ministers, be they neuer of suche excellencie, do gyue them theyr auctoritie, strength, or efficacie, neyther yet the malycie, nor corrupte lyuynge of them, be it neuer so euill, can frustrate or take away from the sayde worde or sacramentes, their said power, authoritie, strength, or vertue.

Moreouer as touchynge the order of deacons we rede in the actes of the Apostles, that they were

Act. vi.

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4 Tim. iii.

ordered and instituted by the same apostelles, by prayer and imposition of their handes vpon them. And as for the qualities and vertuous conuersation, whiche beerequired in them, saynte Paule setteth them out in his epistle to Timothe, in these wordes: Deacons oughte to be chaste, not double tounge, no drunkardes, not greedy of fylthy lucre, hauynge the mystery of saythe in a pure conscience. And their office in the prymitiue church, was partly in mynistrynge meate and drynke, and other necessaryes, to poore people founde of the church, partly also in mynistrynge to the byshoppes and priestes, and in doing theyr duetie in the church. And of these two orders onely, that is to saye, priestes and deacons, scripture maketh expresse mention, and howe they were conferred of the apostels by prayer and imposition of theyr handes. And to these two, the prymitiue church did adde a conioyn certain other inferiour and lower degrees, as subdeacons, accolites, exorcistes, with diuerse other, of the whiche mention is made of bothe of the most auncient wryters, that we haue in the church of CHRIST, after the apostelles, and also in diuerse olde counsailes, and namely in the fourthe counsaile of Aphrike, in whiche saynte Augustine was present, where as all the kyndes of orders, whiche were then in the church, be rehearsed, and also with what rites and ceremonies, they were conferred and giuen at that time. And thus by succession from the apostles tyme hath Order continued in the church and hath euer bene called and counted for a sacrament

ment, as it may appere by dyuers other aunclente wryters, and specialle by sainte Augustine, where he wryteth thus, speakynge bothe of the sacrament of baptysme, and of order: Eytther of them (saythe he) is a sacrament, and eyther of them is gyuen to men, by a certayn consecration, the one whan a mā is baptised, and the other, whan he is ordered, and therfore neyther of them both, may be iterate or repeated in the catholyke churche of Chryste.

AND where as we haue thus summarly declared, what is the office and intrustration, whiche in holy scriptures hath ben committed to bysshoppes and prestes, and in what thinges it consysteth, as is afoze rehersted, lest peraduenture it myghte be thoughte to some persones, that suche authorytes, powers, and iurisdiccions, as patriarches, prymates, archebysshoppes, and metropolitanes, now haue, or heretofore at any time haue had iustly and lausfully ouer other bysshoppes, were gyuen theym by god in holy scripture. We thynke it expedyente and necessarye, that all men shoulde be aduertised and taught, that all suche lausfull powers and authorities of any one bysshoppe ouer an other, were and be gyuen to them, by the consent, ordynauce, and posytyue lawes of men onely, and not by any ordynauce of god in holy scripture. And all other power and authoritie, whiche any bysshoppe hath vsed or exercysed ouer an other, whyche hathe not benne gyuen to hym by suche consente and ordynauce of menne, (as is afozesayde) is in verye deede no lausfull power, but plaine vsurpation
and

and tyrannye.

And therfoze where as the byshoppe of Rome hath heretofore claymed & vsurped, to be head and gouernour of all priestes and byshops of the hole catholyke church of Chyriste, by the lawes of god: It is euydent, that the same power is vtterly fayned and vnttrue, and was neither gyuen to hym by god in his holy scripture, no: alowed by the holy fathers in the auncient generall counsels, no: yet by the consent of the hole catholyke church. For it is playne, that Chyriste neuer gaue vnto saint Peter, or to any of the apostels, or theyr successours, any suche vniuersall authoritie ouer all the other. But he set them all indifferently, and in lyke power, dignitie, and authoritie, as it dothe euidently appere in all suche places, where any authoritie is gyuen to them by Chyriste. And also by sainte Paule, in his epistle to the Galathians, where he compareth him selfe to James, Peter, and Iohn, whiche were the most notable emonge the apostles, affirminge hym selfe to be equall in authoritie with them.

Gala. ii.

And as concernyng the most auncient and most famous holy generall counsailes, it is euydent, that they gaue the byshops of Rome, no suche authoritie, for in them be dyuerse actes and decrees, playnely testifieng the contrary.

As fyrst in the former counsaile of Neece, emonge other, there is one decree, that the patriarches of Alexandria, & Antiochia, shuld haue like power ouer the countreys about those citees, as the byshoppes of

of Rome, haue had ouer the couñtreis about Rome.

Also in the counsaile Mileuitane, in which counsaile saynt Augustine was presente, and subscribed to the same, it was decreed, that if any clerke of the countreys of Aphrike, wolde appeale out of Aphrica, vnto any byshoppes beyonde the sea, that suche a one shulde be taken through out al the countreys of Aphrica, as a person excommunicate.

Moreouer in the general counsaile Constantinopolitan the fyrste, it was lykewys decreed, that euery cause and controuerisy betwene any persons, shulde be determined within the prouinces, where the matters dyd lye, and that by the byshops of the same prouinces. And also that no byshops shuld exercise any power out of his own dioces or prouince. And this was also the mynde of the holy doctour and martyr saynt Cypriane, and of the other holpe fathers of Aphrica, befoze the tyme of any generall counsaile.

And foze the better and more playne and assured confirmation, that the byshop of Rome hath no suche vniuersall authoritie, neyther by goddis lawe, ne yet by any ordinances of any ancient catholike counsaile: It is to be considered, that in the .vi. great counsaile Carthaginense, the bishop of Rome sente his legates to that counsaile, to alledge and vendicate his vsurped primacy, and by title of the same, to defende and mainteyne the recepyng of appeales made vnto hym of causes and controuerxies commenced in Aphrike, bycause the hole counsaile had

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by theyr decree, prohibited & forbidden befoze, al such the appeles to any fozeyn byshop. In the entreting and debatynge of which matter, the bishop of Rome for his title, alleged onely a canon, made (as he pretended) in the firste Nicene counsaile, The byshops of Aphysica denieng any such canon to be made. For triall wherof, messangers were sente to the patriarches sees of the orient, to make searche for the hole canons of that counsaile. And finally after longe & diligent searche, whā the hole canons were brought forthe from thense, there was no such canon emonges them, as the byshop of Rome for hys sayde title had alledged.

Wherupon two thynges are to be noted, as euident by the premisses. Firste that the bishoppe of Rome hath no such primacy, nor any such can challenge by any wordes in scripture: For than the byshop of Rome wolde at that tyme by hys legates haue alleged it, and the great multitude of so many fathers, as were assembled in that Aphysican counsaile (of whō saynt Augustine was one) were so wel & profoundly lerned in holy scripture, that no suche thyng (if it were there) coulde haue ben hidde vnto them. And also they were soo good and vertuose, that if they had knowen it there, they than wolde haue made no acte befoze to the contrary, nor yet at that tyme, so earnestly and extremely refused it.

The seconde thyng to be noted as euident by the premisses is, that the byshops of Rome, haue no suche power giuen them by any auncient generall counsaile. For they at that tyme of this Aphysicane coun-

counsaile, wold than haue alleged it, where in dede they alleged none, but a pretended canon of the fyrst Nicene counsaile, which after great trial & searche, as is aforesayde, coulde neuer be founde in the autentikes. And that chapitre autentique, which of all the canons of that counsaile moste concerneth the bishop of Rome, maketh directly & playnly against the saide pretended vniuersall primacy, giuyng (as is saide befoze) to other patriarches, lyke and equal authoritie in theyr countreys, as bishops of Rome had and vlsed than in the countreis about Rome.

Thirdly that the bishops of Rome had no suche vniuersall primacy gyuen vnto them by the cōmon cōsent of the hole catholyke church, it wel appereth in that þe dyuers patriarches & archebysshops haue of ancient tyme refused, to owe vnto them any such subtection, as they by colour of an vniuersal primacy chalenged & required ouer them. As the patriarches of Constantinople & other of the east, & the archebysshops of Rauenna, Millan, & such other. And also Agatho him selfe being bishop of Rome, longe after the. iiii. fyrst vniuersall counsailes, in his letters sent vnto the emperour, concerniug a generall counsaile to be holden at Constantinople, playnely declareth and confesseth his primacy to extend onely to the byshops of the weste & north parties: And that in suche wise, as it is euident, that at that tyme the bishops of Rome, neither by the wordis of scripture, nor by any decree of ancient generall cōsels, nor by the cōsent of the hole catholyke churche, had any such vniuersal primacy, as he nowe requireth.

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And yf the byſhops of Rome, wyll allege any later counſayles, for they pretend vniuerſall primacy, as the counſayles of Conſtance, Baſill, and Flozence: It is manyfeſt and open, that the counſailes of Baſill and Conſtance were in the tyme of ſciſmes, and they which were there deuided into factions, after the fauour of their princis, which princis were alſo deuided, ſome fauouring the one part of the ſciſme, ſome the other. And the great parte of the lerned men that were there, were of this later inſtitute religiours, and therfore obſequente to the pleaſure and wyll of the byſhoppes of Rome, and brought by only in this later ſcolasticall doctrine, and lytell exerciſed or lerned in the holy ſcriptures, or in the olde auncient doctours and wryters. And bothe of thoſe counſayles were dyſſolued and broken by, without any perfit ende or concluſion. And ſith that time, the canons pragmatical of theſe two counſailes, be no where bled, nor yet alleged, as to be of effecte, by the authoritie of thoſe counſayles. And as to the counſayle Flozentine, ouer and beſides, that the greateſt parte of lerned men there, were ſuche, as we ſpake of beſore, the conſent alſo in this matter, of the Orientalles and Grecians, that were there, ſeemed to the hole countreyes that ſent them, ſo farre bothe againſte ſcripture, and general counſayles, and they auncient holy wryters, that they forthwith ſhewed them ſelues ſoo moche diſcōtent with that conſent of they ambadaours, that they then neyther wold receiue the determination, concernyng the vniuerſall primacy of the byſhoppe

Shop of Rome, neyther sithe that tyme coulde be induced to agree to the same.

And thus by all those thinges befoze reherſed, it plainly appereth, that the biſhops of Rome, clatming this pretended vniuerſall primacie, do yet not onely without any grounde of holpe ſcripture, and without any conſent of the hole catholike church, but alſo contrary to the determination and decrees of ſuche generall counſayles, as the biſhoppes of Rome, theſe many hundzed yeres vnto this daye, in theyꝝ creation do ſolemnely and expreſſely profeſſe to kepe & obſerue. For as it appereth by theyꝝ owne lawes and actes from tyme to tyme, euery byſhop of Rome, whā he is created, doth openly & ſolemnely profeſſe, that he ſhall inuolably obſerue & kepe all the canons of the firſt. viii. general counſayles, amonge the whyche be the canons befoze reherſed, playnely repugnant and contrary to his ſayde pretended vniuerſall primacy.

Finally this beyng manifently declared and proued, that the byſhoppes of Rome, hath not iuſtly and laufully any ſuch vniuerſal power ouer the byſhoppes and clergy, al wyſe men may eaſily perceyue and ſee, that they maye moche leſſe clayme to haue the hole monarchye of the woꝛlde, and ſuche authoꝛitie ouer all princes and kynges, that they may therby depoſe them from their realmes, dominions, and ſeignouries, and transferre and gyue the ſame vnto ſuch perſons, as them liketh: where as the ſcripture dothe teache and commaunde the contrary, that is to ſaye: That all chyiſten people,

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as well priestis and bishops, as all other, shulde be obedient vnto princes and potestates of the world. For the truth is, that god constituted and ordeyned the authoritie of christen kynges and princes, to be the most high and supreme, aboue all other powers and officers in this world, in the regiment and gouernemēt of theyr people, and comitted vnto them, as vnto the chiefe heades of theyr comon wealthes, the cure and ouersight of all the people, which be in theyr realmes, and dominions, without any exception: And to them of right, and by goddis comaundement, belongeth not only to prohibite vnlawfull violence, to correcte offendours by corporall death, or other punishment, to conserue mo:all honesty amonge theyr subiectes, acco:dyng to the lawes of theyr realmes, to defend iustice, & to procure the publicke wele & comon peace & tranquillitie in outward & earthly thinges: But specially and principally to defende the faith of Christ, and his religion, to conserue and mainteyn the true doctrine of Christe, and all such as be true preachers and setters forth thereof, & to abolishe al abuses, heresies, and idolatries, and to punish with corporal peines, such as of mallice be the occasion of the same. And finally to ouersee and cause that the sayd bishops & priestes, do execute their pastoral office truely & faythfully, & specially in those pointes, which by Christ and his apostles, were giuen and committed vnto them: and in case they shall be negligent in any parte thereof, or wolde not diligently execute the same, to cause them to redoube and supply theyr lacke. And if they obstitately

nately withstand theyꝝ pꝛinces kynd monition, and
 wyll not amend theyꝝ fautes, than and in such case,
 to put other in theyꝝ rounes and places. And god
 hath also cōmaunded the sayd bishops & pꝛiestis, to
 obey with all humblenes & reuerence, both kynges
 and pꝛincis, and gouernours, and all theyꝝ lawes,
 not beyng contrary to the lawes of god, what so e-
 uer they be, and that not onely propter iram, but al-
 so propter cōscientiā, that is to say, not only foꝛ feare
 of punishment, but also foꝛ discharge of conscience.
 Whereby it appereth well, that this pretended mo-
 narchy of the bishop of Rome, is not founded vpon
 the gospel, but it is repugnant therunto.

AND therfoꝛe it apperteyneth to chꝛisten kynges
 and pꝛincis, foꝛ the discharge of theyꝝ office & dutie
 towarde god, to endeuour them selues to refoꝛme
 and reduce the same agayne vnto the olde limittes
 and pꝛistine estate, of that power, which was giuen
 to them by Chꝛiste, & vsed in the pꝛimitiue churche.
 Foꝛ it is out of doubt, that Chꝛistis faith was than
 most firme and pure, & the scriptures of god, were
 than beste vnderstande, and bertue dyd than moſte
 abounde & excel. And therfoꝛe it must nedes folow,
 that the customes and oꝛdynaunces than vsed and
 made, be moꝛe confoꝛme and agreeable vnto the true
 doctrine of Chꝛist, and moꝛe conducyng vnto the
 edifieng and benefite of the churche of Chꝛist, than
 any custome oꝛ lawes vsed oꝛ made by the byshop
 of Rome, oꝛ any other addicted to that see and vsur-
 ped power, sith that tyme.

AND therfoꝛe where as the kynges moſte royall
 maiestie

The sacrament.

maiestie, cōsidering of his most excellent wysdome, not only the notable decay of Chyristis true and per fite religion, emonges vs, but also the intollerable thraldome, captiuitie, and bondage, with the infinite dangers and p̄iudices, whyche we his subiectes continually susteyned, by reason of that longe vsurped and abused power, whiche the bysshops of Rome were wōt to exercise here in this realme: hath nowe of his most godly disposition, and by the consente of his nobles spirituall and tempozall, by auctoritie of the hole parliament determined, no longer to suffer the byshoppe of Rome, to exercise any parte of his vsurped iurisdiction here within thys realme, but clerely to delyuer vs from the same, and restore vs agayne vnto our libertie.

Surely we haue great cause, most ioyfully and thankfully to embrace and accepte the same, considering that therby no p̄iudice is done to goddis worde or his ordinaunces. For as we haue shewed and declared befoze, it was by p̄inces sufferauce onely, that the byshoppe of Rome, exercised any such iurisdiction within this realme, and not by the authoritie giuen vnto hym by Chyriste. And as for the bysshop of Rome, he can not p̄tende hym selfe no moze to be greued or iniuried therwith, than any of the kynges officers myght worthily thynke, that the kynges hyghnes shulde do him wronge, in case he shulde vpon good cause, remoue hym from hys rounge and office, and committe it to an other. And as for vs the kynges faythefull subiectes, we shall vndoubtedly receyue and haue thereby syngular wealthe

welth and commoditie, as well ſpiritually to the ediſieng of our ſoules, as cozpozally to the increaſe of our ſubſtance and richelle. The which how moche it was impaired & decayed continually, from tyme to time, by the great exactions of the byſhoppes of Rome, and ſuche treasures as wente perely out of this realme to his coffers, for annates, annuities, and exemptions, pardons, and ſuche other vnlawfull exactions, we doubt not, but all men indued with any witte and zeale to the welthe of this our countrey, do right well perceiue and vnderſtande, and accoꝝdingly with hart and minde, wil not onely pray for the kynges highnes and his preſeruati- on, by whose occaſion this lighte came fyrſte vnto vs, but alſo firmly and conſtantly ſtreyke to thoſe lawes, wherby we haue ſo moche eaſe of wrongfull exactions and abuſes, and alſo our pꝛince & kyng now entoieth moſt rightfully his iuſt title, with re- ſtitution of his royall and imperiall dignitie and pꝛincely gouernance.

The ſacrament of Confirmation.



¶ We reade in holy ſcripture / how the apoſtels, in the beginnyng of the churche, althoughe they dyd certainly knowe and beleue, that al ſuche as had duely receyued the ſa- crament of baptiſme, were by vertue and efficacie therof, perfiteſely regenerated in Chriſt, perfiteſely incoꝝpozated and made the very members

The sacrament

of his body, and had receyued full remission of thet sinnes, and were indued with graces and gistes of the holy goste, yet they went vnto the people, after they were baptised, and so by their pzaier and imposition of their handes vypon them, the holy goste was giuen and conferred vnto them. And the saide people did speake diuers languages, and prophecied, wherby not onely they, whiche had receyued baptisme and pzoessed Christ, were the better confirmed and establyshed in Christs religion, & made moze constant to confesse the same: But also other whiche were out of the churche, & infidels, mighte the soner be reduced, by suche gift and miracle from theyr errours, and be bzought in to the right belefe of Christ and his gospel.

Wherbypon the holy fathers of the pzymyttue church, taking occasion, and founding them selues vpon the sayd actes and dedes of the apostles, and consyderinge also, that suche as had ones receyued the gistes and benefites of the holy goste, by the sacrament of baptisme, might and oftentimes dyd in dede, by temptatton, frailtie, oz otherwysse by theyr owne sinne and malice, lose and fall from the same againe: did vse and obserue (as it hath ben hitherto by succession of ages continued) that all chrysten people, shulde after theyr baptisme, be pzesented to theyr byshops, to the intent that by theyr pzayers, and imposition of theyr handes vpon them, & consigning of them with the holy Chrisme, they shulde be confirmed, that is to say, they shulde receyue suche gystes of the holy goste, as wherby they shulde be so

of confirmation,

be so corrobored, and establiſhed in the gyftes & graces befoze receiued in baptiſme, that they ſhuld not lyghtly fall agayne from the ſame: but ſhulde constantly reteyne them, and perſeuere therein, and ſhulde alſo be made ſtronger and hardier, as wel to confeſſe boldly and manfully theyr fayth, befoze all the perſecutours of the ſame, and to reſiſt and fight againſt their goſtly ennemies, the world, the deuill, and the fleſhe: as alſo to beare the croſſe of Chriſt, that is to ſuffer and ſuſteine patiently all the afflictions and aduerſities of this worlde, and fynally that they ſhuld atteyne encrease and abundance of vertues and graces of the holy goſt.

And although men ought not to contemne this ſacrament, but ſhuld preſent their childzen vnto the byſhoppe, to receiue at his handes the ſacrament of confirmation, yet it is not to be thought, that there is any ſuche neceſſitie of confirmation of infantes, but that they beyng baptiſed and dieng innocentes befoze they be confirmed, ſhalbe aſſured to atteyne euerlaſting lyfe and ſaluatton, by the effecte of the ſacrament of baptiſme receyued,

The ſacrament of extreme unction.



S touchyng extreme unction, we muſt vnderſtand, how accoꝝding to ſcripture, and the rule and ozdꝛe preſcribed by the holy apoſtle ſaint James, the catholike church of Chriſt, hath obſerued and myniſtered,

The sacrament

sted this sacrament, to such as haue required it in their sickenes and disease of body, to the entent that by the workinge of god, in ministratiō therof, the sicke man throught prayer of the priest the minister, and suche as assist him, might be releued of his bodily disease, and also attayne pardon and remission of his synnes. For saint James saith: If any be sick among you, let him cal for the priestes of the church, and let them pray ouer him, annointing him with oile, in the name of our lord, and the prayer of sayth, shall saue the sycke man, and if he be in synnes, they shall be forgiven him.

By whiche wordes, like as the vse of the sacrament is confirmed, and proued, so that the church may well vse the same, with assurance that god assisteth the ministratiō therof: So we must also remembre, that although helth of body, which here is prayed for, doth not alwayes folowe, yet we shuld not doubt, but god ordereth mannes praier therein alwaies to the best, as he doth of his infinite goodnes, all other prayers that men make, who in dede knowe not what they shuld aske, ne what is best or moste profitable for them. Wherefore, albeit we be taught to make all our prayers in a most certayne sayth, to atteine our desires, according to the general promise made by god throughte Christe: Aske and you shall receyue, whiche promise can not faile, for goddis worde can not be frustrate, but taketh euer effect: Yet may we not trust our owne determination, and our iugement so precisely in our prayer and requestes, but committing our selues holy
to

to goddes gouernans, we ought to take, esteeme,
and iudge, for the beste, what so euer god shal ordeine
and dispose for vs, althoughe it be contrary to our
praier, and desire, whiche must euer haue derfection
and submission to goddis pleasure, who knoweth
our necessities, and can and wyl dispose al thinges
swetely and pleasantly, to the attenyng of euerla-
styng comfozte, whiche all good men chiefly desire
and pray for.

Sap. xiii.

And where as saint James speaketh of remissi-
on of synne to be obteyned in this sacrament, in as
moche as the remission of synne, is a necessary petti-
tion to be made of and for all men, considering the
frailtie of mannes nature, whiche continually sin-
neth, and therfore continually is taught to saye:

Dimitte nobis debita nostra, Lorde forgiue vs our tres-
passes: We ought assuredly to truste, that god wo-
kynge in the ministratyon of his sacrament, dothe
by the praier of the minister, and of suche as assiste
hym, forgiue those synnes of the sicke man, by which
the frailnes of his nature, in sodaine motions and
vehement agonies, he doth commyt and fall into.

Math. vi.

And yet we ought not therevpon, to conceyue a
vaine false hope of the effect of this sacramēt, that
liuing in filthy and abhominable sinne, and not ca-
ringe to be delyuered from it by true penance, we
shulde by the ministratyon of extreme vñction haue
all our synnes forgiuen: For this sacrament is mi-
nistred fruitfully, onely to those, that be membres
of Christis church, and suche as beinge fallen out
of the state of grace by deadely sinne, haue bene by

The sacrament of extreme vncion,
penance restored to the same, which men by this sacrament, be strengthened and comforted in theyr agonie and fyght, against the deuil, who in the time of sickenes and vexacion of the body, is very busye to assaulte them.

And where it is called the extreme vncion, that is to saye, the last vncion, we muste not so vnderstande it, as though this sacrament might neuer be ministred but ones, that is to say, in extreme peril of deth, whan men be without hope of life: for it shulde rather be ministred, in the entrie of sickenes and so oftener, whan so euer any great and perillous sickenes, and maladie shall come to any man. But the fathers of the church did call it by the said name of extreme vncion, bycause it is the last, in the respect of the other vncions, whiche be ministred before, in the other sacramentes, of baptisme, confirmation, & ordre, in whiche sacramentes christen men be also annoynted.

And for as moche, as the sacrament of the aultare, (beyng duely receyued) is the very spirituall foode, and the very sustentation, comforte, and preservation of all christen men, in all dangerous passages and aduentures: therfore it is expedient, that the said sacrament of the aultare, shuld be receyued after this anoyling done, in the time of sickenes. For surely the receyuing of the body of our sauiour Iesu Christe is the very consummation, not onely of this, but also of all other sacramentes.

The



The seuen sacramētes thus declared, the vse and effecte of them dothe manifestly appere. For by bapstme we be incorporated into the body of Chyistes churche, obteyninge in that sacrament, remyssyon of synne, and grace wherwith we be able to leade a newe life.

By the sacrament of penance, they that be fallen into deadly sinne, may be restored vnto the state of grace, receiued in bapstme, and so made againe the lyuely membez of Chyists mysticall body.

In the most blessed sacrament of the aultare, is the most p̄cious body and bloud of our sauour & redemer Iesu Chyist, bothe in fourme of bread and wyne, by whom, for whom, and in whom, all sacramentes take effecte, and therfore is this the moste worthy sacrament, and of highest dignitie.

The sacrament of Matrimony is a necessary thing for due generation of man, to goddis pleasure, whiche althoughe it be honozable and acceptable to god, and therfore the laufull coniunction of man and woman, is assysted by god in this holy sacrament: yet this estate is not commaunded as necessary, to any particular man, but left at lybertie to all men, sauinge priestes, and to other which of their free libertie, by vowe aduisedly made, haue chosen the state of continencie, who accor dyng to their free choyse, must frely and willingly continue in the same.

The sacrament of orde, although it be not commaunded

maunded to any particular man, as necessarye for the attayning of everlastyng life: yet in the churche whiche is the mysticall body of Chyist, it hath a necessitie, to the extent that by ministers duely placed there maye be due spirituall fathers, for spirituall generation. So that bothe the estates of matrimony and order, be for the hole churche necessary, but yet not so necessaryly commaunded to any particular man.

The other two sacramentes of confirmation and extreme unction, although they be not of suche necessitie, but that without them men may be saued, yet for as moche as in the ministracion of them, yf they be worthely taken, men receiue moze abundantly gostly strength, ayde, and comferte, They be very holesome and profitable, and to be desyred, and reuerently receyued,

The .x. commandementes. of almighty god.

Thou shalt haue none other goddes but me.
Thou shalt not haue any grauen ymage / nor any likeness of any thyng that is in heauen above / or in the earth beneth / or in the water vnder the earth / to the intent to do any

The .x. commaundementes.

and godly honoure and worſhyppye bnto them.

iii Thou ſhalte not take the name of thy lordē god in vayne.

iiii Remembre that thou kepe holy the ſabbotte daye.

v Honour thy father and thy mother.

vi Thou ſhalte do no murther.

vii Thou ſhalte not comynytte adultery.

viii Thou ſhalte not ſteale.

ix Thou ſhalte not beare falſe wytnes agaynſt thy neyghbour.

x Thou ſhalt not vniuſtly deſire thy neyghbours houſe / nor thy neyghbours wyfe / nor his ſeruant / nor his mayde, nor his ore, nor his aſſe, nor any thyng that is thy neyghbours.

¶

The

The fyrst commaundemente.

The exposition of the fyrst commaundement of god.

Thou shalt haue none other goddis but me.



This fyrste cōmandement, lyke as it is the fyrste in ordre, soo it is the most chief & principall among all the other preceptes. For in this fyrst commaundemente god requyrezeth of vs those thynges, in the whyche conspyterh his chyefe and principall worshyp and honour, that is to say, perfyete faythe, sure hope, and vnfayned loue and dreade of god.

And therfore it is to be noted, that to haue god, is not to haue hym, as we haue other outwarde thynges, as clothes vpon our backe, or treasure in our chestes, nor also to haue hym in our mouth outwardly, or to worshyp hym with knelynge, or suche other gestures onely: but to haue hym our god, is to conceyue hym in our hartes, to cleaue faste and surely vnto hym, with harte and mynde, to put all our trust & confidence in him, to set all our thoughtes and care aboue all thynges to please hym, and to depend holely of hym, takyng hym to be infinitely good and mercyfull vnto vs, beyng his creatures, and continuyng in his flocke.

Secondly god commaundeth vs thus to do to hym onely, and to no creature, nor to no false and fayned god. For as a kynde and lounge man, can
not

The fyrst commaundement.

not be content, that his wyfe shulde take any other husband: So can not our most kynd & most louing god and creatour, be pleased, if we shulde forsake hym, and take any other goddis. And surely he is moze presente with vs, and moze ready to shewe vs all kyndnes and goodnes, than any creature is or can be. And alredy of his gyfte, we haue all that we haue, meate, dryncke, clothe, reason, wytte, vnderstandynge, dyscretion and all good thynges, that we haue, perteynyng bothe to the soule and the bodye. And therefore he wylle not suffre vnpunished soo muche ingratitude and vnkynedenesse at our handes, that we shoulde forsake hym, and fyre our faythe and godly truste in any other thyng besides hym.

Thirddly by this precepte god commaundeth vs, not onely to truste thus in hym: but also to gyue hym the hole loue of our hartes, aboue all worldely thynges, yea and aboue our selues, so that we maye not loue our selues, ne any other thyng but for him, accoꝝdyng as Moyses saith in the boke of Deuteronomie: Thy lord god is one god, and thou shalt loue Deut. vi. hym with all thy harte, and with all thy soule, & with all thy mynde, and with all thy strengthe and power. And this loue muste byng with it a feare, that euen for very pure loue, we ought to be muche ashamed and afrayde, to bꝛeake the lease of his commaundementes: Lyke as the chylde, the moze he loueth his father, the moze he is lothe and afrayde to dysplease hym in any maner of case.

Fourthly all they offende agaynste thys com-

The fyrst commaundemente.

maundemente, whiche set theyr hartes and myndes vpon any worldly thing aboue god. For what so euer we loue aboue god, so that we set our myndes vpon it, moze than we do vpon god, or for it we wyl offende god, truely we make that for the tyme our god. For as saynt Paule sayeth: The couetous man maketh his goodes his god, And the gluttonous man maketh his bealy his god. For the oone setteth his mynde vpon his goodes, the other vpon his bealy, moze than they do vpon god, and for them they will not stycke to offende god.

ii. Par. xvi.

Also all they whiche haue moze confydence in the creatures of god, than in god, do make the creatures of god theyr god. And howe greuously god is offended therewith, we fynde in the boke of Paralipomenon, where it is wyrtten, that whan Aza kynge of Iuda, beyng soze constryned by Baasa kynge of Istracl, sente for helpe to Benadad kynge of Syria, and gaue hym greate treasure, for to allure hym to his ayde. Our lord sente the prophete Hanani to Aza the kynge of Iuda, who sayde vnto hym on this maner: Bycause thou haste trusted in the kynge of Syria, and not in thy lord god, therefore the hoste of the kyng of Syria is escaped from thy handes. Were not they of Ethiopia and Libia, of farre greater power, bothe in charyottes and horsemen, and in numbze and multitude, whyche were innumerable, and yet our lord (as longe as thou dyddest put thy truste in hym) dyd yelde them into thy handes? The eyes of god do beholde all the world, and gyueth strength to them that truste in him

The fyrst commaundement.

in him with all theyr harte. In whyche wordes it dothe appere, that it is layde to Azaes charge, that he dyd not beleue in our lord, bycause he dyd moze trust in Benadad the hethen pzince thā in our lord.

It is noted also in the same chapiter, that where as Aza had very great payne in his feete, he sought not to our lord for remedy of his diseale, but trusted moze in the art and remedy of phisike. Wherby we maye learne, that it is one great parte of perfite belefe in our lord god, to put our truste and confidence moste principally and aboue all other in him, wherfore they that do otherwise, do transgresse this commaundement, and make to them other goddis.

Also all they transgresse this commaundement, whiche eyther pzeume so muche vpon the mercy of god, that they feare not his iustyce, and by reason thereof do styll contynue in theyr synne, or elles soo muche feare his iustyce, that they haue no truste in his mercy.

Also they be of the same sorte, whiche by lottes, diuination, chatterynge of byrdes, and lokynge of mens handes, or other vnlauffull or superstitiouse craftes, take vpon them certainly to tell, determine, and iudge befoze hand, of mens actes and fortunes, which be to come afterwarde. For what do they but make them selues goddis in this behalfe, as the prophete Esaie sayeth: Tell vs afore what shal come, and we shall say that ye be goddis.

Esaie. xiii.

Also all they, which by charmes and witchecraftes, do vse any pzecribed letters, signes, or carectes

The fyrst commaundement.

woꝝdes, blessinges, roddeſ, chꝛiſtall ſtones, ſcep-
tures, ſweardes, meaſures, oꝛ foꝛ any ſuperſtitious
entente, charmes, oꝛ wytchecraftes, hange ſayncte
Johns goſpelle, oꝛ any other thyng aboute theyꝝ
neckes, oꝛ any other partes of theyꝝ bodyes, oꝛ ble
to dꝛynke holy water, oꝛ any other ſuche wayne ob-
ſervation, truſtyng therby to continue in long lyfe,
to dꝛyue awaye ſyckenes, to preſerue them from ſic-
nes, ſyer, water, oꝛ any other peryll, otherwyle than
philiſke oꝛ ſurgery dothe allowe, doo alſo offende a-
gaynſt this commaundement.

But moſte greuouſely of all, and aboue all o-
ther, they do offende agaynſt this commaundement
whiche profeſſe Chꝛiſte, and contrary to theyꝝ pro-
feſſion, made at theyꝝ baptiſme: do make ſecrete pa-
ctes and couenantes with the deuill, oꝛ do ble any
maner of coniurations, to rayſe by deuils foꝛ trea-
ſure, oꝛ any other thyng hydde oꝛ loſte, oꝛ foꝛ any
maner of cauſe, what ſo euer it be: foꝛ ſuche com-
mitte ſo hygh offence and treaſon to god, that there
can be no greater. Foꝛ they yelde the honour due
vnto god to the deuyll, goddis ennemie. And not
ouely all ſuche as ble charmes, wytchecraftes,
and coniurations, tranſgreſſe this chiefe and high
commaundement, but alſo all thoſe that ſeke and re-
ſoꝛte vnto them, foꝛ any counſaile oꝛ remedy, accoꝛ-
dyng to the ſayenge of god, when he ſayde: Let no
man aſke counſaile of them that ble falſe diuina-
tions, oꝛ ſuche as take heede to dꝛeames, oꝛ chatte-
ring of birdes. Let there be no witche oꝛ enchanter
amonges you, oꝛ any that aſketh counſail of them,
that

The second commaundement.

thathauē spirites, noꝝ of sothelayers, noꝝ that seke
the trouthe of them that be dead, foꝝ god abhoꝝreth
all these thinges.

The exposition of the seconde com=
maundement of god.

Thou shalt not haue any grauen I=
mage, noꝝ any lykēnes of any thing, that is in hea=
uen aboue, oꝝ in earthe benethe, oꝝ in the water
vnder the earth, to the intent to do any god=
ly honour and woꝝshyppe vnto them



Y THESE woꝝdes we be not foꝝ=
bydden, to make oꝝ to haue similt=
tudes, oꝝ ymages, but onely we be
foꝝbydden, to make oꝝ to haue them
to thintent to do godly honour vn=
to them, as it appereth in the. xxvi.

chapiter of Leuiticus.

And therfoꝝe although ymages of Chꝛyste, and
his saintes, be the woꝝkes of mēnes handes only:
Yet they be not so prohibited, but that they maye be
had and sette bp, bothe in churches & in other pla=
ces, to the intent, that we (in beholdyng and loking
bppon them, as in certaine boke and signes) may
call to remembꝛaunce the manifolde examplēs of
bertues, whiche were in the saynctes, whome they
do represent: And so may they rather be prouoked,
kendled

The second commaundement.

hended, and styred, to yelde thankes to our lozde, and to prayse hym and his sayde sayntes, and to remembre and lamente our synnes and offences, and to pray god, that we may haue grace to folow their goodnes and holy lyuyng.

As for an example, the image of our Sauour hangeth on the crosse in the roode, or is paynted in clothes, walles, or wyndowes, as an open boke, to the intente that besydes the examples of vertues, whiche we maye learne at Chyste, we maye be also many wayes prouoked, to remembre his peynfull and cruell passion, and also to consider our selues, whan we beholde the same image, and to condemne and abhorre our sinne, whiche was the cause of hys so cruell deathe. And farthermore, consyderynge, what hygh charitie was in hym, that wolde dye for vs his enemies, and what greate dangers we haue escaped, and what high benefites we receiue by his redemption: we maye be prouoked, in all our distresses and troubles, to rounne for comforte vnto hym. All these lessons, with many mo, be brought to our remembrance, by the boke of the roode, if we beyng fyrst wel instruct and taught, what is represented and ment therby, do dilygently beholde and loke vpon it. And as our sauour Chyste is represented by this ymage of the roode, euen so the holy sayntes, which folowed him, be represented vnto vs by theyr ymages: and therfore the sayd images may well be set by in churches, to be as bokes for vnlerned people, to put them in remembrance of those sayntes: of whom they maye learne exammples of
fayth

The seconde commandement.

faith, humilitie, charitie, patience, temperance, and of all other their vertues and gistes of god, whiche were in theym, for whiche causes, ymages may be sette in the churche, and ought not to be despised, but to be vsed reuerently, althoughe we be forbidden to do any godly honoꝛ vnto them. These lessons shulde be taught, by euerye curate to their parrishe. And where as we vse to sence the sayde ymages, and to knele befoze them, and to crepe to the crosse, with such other thinges: Yet we must knowe and vnderstande, that suche thynges be not, nor ought to be done to the image it self, but to god and in his honour, althongh it be done afoze the image, whether it be of Chyriste, of the crosse, oꝛ of our lady, oꝛ of any other saint.

Against this commandement dyd offende generally, befoze the comynge of Chyriste, all gentiles, and people, that were of the nation of Israell. For they dyd godly honour vnto images, and worshipped false goddis, some one, some an other, of the whiche sorte there was a great numbꝛe. For besydes their common goddis, euery countrey, euery citie oꝛ towne, euery house and familpe, had theyꝛ propre goddis: wherof is moche mencion made in authours, bothe chrysten and heathen. And these Gētiles, though they had knowlege of a very god, yet (as saint Paule saith) they had ydell and vaine fantasies, which led them from the truthe, & where they compted them selues wise, they became fooles.

And against this commandement offended the Jewes, many and sundꝛy tymes, and almoste con-

The seconde commandement

Annually. For notwithstanding, that they professed the knowlege and worshipping of the very true god, yet they fel to the adozation of ymages, idols, and false goddes, as the holy scripture maketh mention in many places.

Also all they do greatly erre, whiche put difference betwene image and ymage, trustyng moze in one than in an other, as though one coulde helpe or do moze than an other, whan bothe do represente but one thinge, and sauing by way of representati-on, neither of the is able to worke or do any thing.

And they also do erre, that be moze ready with their substance to decke images gorgeously, than with the same to helpe pooze chriſten people, the quicke and lyuinge images of god, whiche is the necessary worke of charitie commaunded by god.

And they also offende, that so dote in this behalfe, that they make bowes, and go on pylgremages, euen to the images, and there do calle vpon the same ymages for ayde and helpe, phantasyng, that either the image woll worke the same, or elles some other thyng in the image, or god for the image sake, as though god supernaturally wroughte by ymages carued, ingrauen, or paynted, broughte ones into churches, as he doth naturally worke by other his creatures. In whiche thynges, yf any person heretofore hath, or yet dothe offende, all good and learned men haue great cause to lamente suche errour and rudenes, and to put their studies and diligences for the refozation of the same.

The

The thirde commandement.
The exposition of the thirde
commandement of god.

Thou shalt not take the name
of thy lord god in vayne.



In this commandement god
requirerh of vs to vse his name with
all honour and reuerence. wherby
pon you shall vnderstande, that the
right vse of the name of god, and the
true honour of the same, standeth chiefly in those
thynges folowynge, that is to saye, in the constant
confession of his name, and mainteining of his do-
ctrine, in the ryghte inuocation of him, in the gy-
uyng of due thanks vnto hym, as well in aduer-
sitie as in prosperitie. For Christ saith, He that op-
ly confesseth me before men, I shall confesse him before
my father in heauen: And he that is ashamed of me, to
confesse my name before men, I wyll be ashamed of
hym before my father in heauen. In whiche wordes
Christe teacheth vs, not onely to profess the name
of god, but also boldly and constantly to defend the
same, and not to swatue from it, for any maner of
persecution or iniurie.

Mat. x.

We must also in our tribulation and necessitie,
and in all temptations and assaultes of the deuyll,
inuocate and cal vpon the name of god, for god ac-
compteth his name to be halowed, magnified, and
wozshypped, whan we call vpon hym in our nede:
Cal yppon me, saythe he, in the tyme of trouble, and

Psal. xlii.

Or

I wyll

The thirde commandement.

Pro. xviii. I wyll delyuer the, and thou shalt honour me. And a gayne the wyse man saythe, The name of god is the most strong towre, the rightuous man runneth to it, and he shall be holpen.

Furthermore we may not seke our owne name laude and fame, but vtterly auoyde and eschue the desyre of all worldly honours, gloire, and prayse, and must gyue all laude, prayse, and thanks vnto god for his benefytes, whyche be so many in number, and so great, that we ought neuer to cesse frome such laudes & thanks, lyke as the prophet Dauid admonisheth vs, saying: Offer vnto god the sacrifice of laude and praise. And saynt Paule commandeth vs, whan so euer we eate, drinke, or do any maner of busines, to giue honoz, praise, & thanks vnto god.

Psal. xlix.

1 Cor. x.

And fynally they that be appoynted, to be mynisters of goddis worde, muste also preache the worde of god truely and purely, and set forth the name of god vnto other, and reproue all false and erronious doctrine hereses and ydolatries. And al though the byshops and priestes onely, be specially called and deputed, to be publyke ministers of goddis worde, teachers, preachers, and interpretours of the same: Yet euery chrysten man is bounde particularly by good example of liuing, and according to the godly knowlege, that he hath learned, to teache and order his family, and suche as be vnder his gouernance within his howse, whan tyme and place requyeth. So that as moche as in him lieth, he suffre not synne to be vsed in his rule and family, but vertue to be vsed and exercysed.

Second.

The thirde commandement

SECONDLY by this precepte we be cominanded, to ble the name of god to all goodnes and truthe. And contrary wyse, we be forbydden in the same, to ble his name to any maner of euyl, as to lyeng, decepyng, or any vntruthe. And therfore againste this commandement, they do offende that sweare in baine. They sweare in baine, that sweare without lawfull or iuste cause: For that they take the name of god in baine, although the thynge, which they sweare be true. And lykewise do all they, whiche for euery lyght and bayne thynge, be ready to sweare vnprouoked, or prouoked of lyghte cause. And they that do gloze in outrageous othes, or of custom do ble to swere, or that do swere a false othe and be forsworne wyttyngly. And suche an othe is not onely perjury, but also a kynde of blasphemy, and is high dishonour and iniury to god, bycause suche persons as make suche othes, do wyttynghely, byrnye god for a false wytnesse, who is al truthe, and hateth all vntruthe.

THEY also do take the name of god in bayne, whiche sweare any thynge, that is true or false, they beinge in doubte, whether it be true or false, and do not afoze well examine and discusse, whether it be true or false: or that swere that thing, to be false, whiche thoughe in dede it be false, yet they thinke it to be true: or sweare that thynge to be true, whiche thoughe in dede it be true, yet they thynke it to be false.

THEY also do sweare in bayne, whiche sweare

The thirde commandement

do that thing, which they intend not to do, or swere to so; beare that, which they intend not to so; beare, or sweare to do any thyng, whiche to do is vnlawfull, or sweare to leaue any thyng vndone, whiche to omptte or leaue vndone, is neither right nor reasonable. And all suche as sweare to do thinges vnlawfull, not onely offend in suche swearing, but also they moche more offende, yf they perfourme the thyng whych they do sweare.

They also breake this commandement, whiche make any othe contrary to their lawfull othe or promise made befoze, so longe as they promise standeth in strength, whiche in no wise it dothe, if it be contrary to the lawes of god, or to the due obedience to the princes, and their lawes.

They also breake this commandement, whiche by rewardes or faire promises, or by power or feare do induce or constrain any man to be perswaded.

They also breake this commandement, whiche eyther by preachynge or teachinge, or by pretence of holy liuinge, do abuse this holy name to theyr owne vayne glory, or to any other vngodly purpose. And generally all euill christen men, which professe the name of Christe, and lyue not accordynge to theyr profession, do also take the name of god in vayne, in wordes confessinge Christe, and denyinge hym in deedes.

They also breake this commandement, whiche in trouble do murmur or grudge, and doo not call vppon the name of god, nor doo thanke him in
all

The thirde commandement

all thynges bothe swete and sowre, good and euyl,
welfare and euill fare. For god dothe sende vs ma-
ny troubles, and aduersities, bycause we shoulde
runne to hym, crye to hym for helpe, and call vpon
his holy name.

Thirdely for as moche as the gyftes of helth of
body, health of soule, forgiveness of sinnes, the gyft
of grace or lyfe euerlasting, and suche other, be the
gyftes of god, and can not be gyuen but by god,
who so euer maketh inuocation to saintes for these
gyftes, praying to them for any of the saide giftes,
or any suche lyke, whiche can not be gyuen but by
god onely, yeldeth the gloze of god to his creature,
contrary to this commandement. For god saythe
to his prophete: I wyll not yelde my gloze to any o- Esaï, xlii.
ther. Therfore they that so pray to saintes for these
gyftes, as though they coude gyue them, or be gy-
uers of theym, transgresse this commaundement:
yeldynge to a creature the honour of god. Neuer
thelesse, to pray vnto sayntes, to be intercessours
with vs, and for vs, to our lord in our suites, whi-
che we make vnto hym, and for suche thynges as
we can obteyne of none but of hym, soo that we e-
steme not, or woorthyppe not theym, as gyuers of
those gyftes; but as intercessours for the same, is
lawfull, and allowed by the catholyke churche: and
yf we honour theym any other wayes, than as the
frendes of god dwellynge with hym, and establis-
shed nowe in his gloze euerlastynge, and as exam-
ples whiche were requisite for vs to folowe in holy
lyfe & conuersation: or if we yelde vnto saintes, the

The thirde commandement.

adozation and honour, whiche is due vnto god alone, we doo (no doubt) bzeake this commaundement.

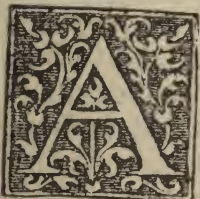
Fynally it is to be considered, that bycause no temple, ne churche, noꝝ aultare ought to be made, but onely to god (foꝝ to whome we make temple, churche, oꝝ aultare, to hym, as sayncte Augustine saythe, we do sacryfyce: And sacrifice we maye do to none, but to God) Therfoze where we vse in our englyshe tongue to calle the temples, churches, oꝝ aultars, by the name of any sayncte, as the church oꝝ aultare of our ladye, the churche oꝝ aultare of saincte Michaell, saincte Peter, of sayncte Paule, and so of other sayntes, the trewe meanyng therof is, and ought to be taken, that the sayde aultars and churches, be not dedicate to any sayntes, but to god onely, and be of the saintes but a memoria'll, to put vs in remembꝛaunce of them, that we maye folowe theyꝝ example and lyuyng, and also to make a knowlege of diuersitie bytwene one churche oꝝ aultare, and an other. And therfoze yf we meane otherwyle, than here is declared, whan we call theym churches oꝝ aultars of sayntes, we yelde the honour of god from hym to the sayntes, and bzeake this commandement.

The

The fourth commande ment.

The exposition of the fourth com-
mandement of god.

Remembre that thou kepe holy
the sabotte day.



AS touchyng this comman-
dement it is to be noted, that this
woꝛde Sabotte, is an hebꝛue woꝛde,
and signifieth in englishe Rest: So
that the sabbotte dave, is as moche
to saye, as the dave of reste and quyetnes. And
there is specially a notable difference betwene this
commandement, and the other nine commandmen-
tes. For as saint Austine saith: all the other nyne,
be merely moꝛall commandementes, and belonged
not onely to the Jewes, and all other people of the
woꝛlde, in the tyme of the olde testament, but also
belonge now to all chꝛisten people in the new testa-
ment. But this pꝛecept of the Sabbote, as concer-
nyng reste from bodily labour the seuenth day, is ce-
remoniall, and perteyned onely vnto the Jewes in
the olde testament, befoze the commyng of Chꝛiste,
and perteyneth not vnto vs chꝛisten people in the
newe testament. Neuer the lesse as concernyng the
spirituall reste, whiche is figured and signified by
this coꝛpoꝛall reste, that is to say, reste from the car-
nall woꝛkes of the flesche, and all maner of synne,
this pꝛecepte is moꝛall, and remayneth styll, and
bindeth them that belonge vnto Chꝛiste: and not
foꝛ euery seuenth day onely, but foꝛ all dayes, hou-
res, and

The fourth commandment.

res, and tymes. For at all tymes we be bounde to rest, from fulfillinge of our owne carnall wyl and pleasure, and from all sinnes and euyl desires, from pride, disobedience, yre, hate, couetousnes, and all suche corrupte and carnall appetites, and to comit our selues holely vnto god, that he maye worke in vs all thinges that be to his will and pleasure. And this is the true sabbote or rest of vs that be chrystened, whan we reste from our owne carnall wylles, and be not ledde therby, but be guided by god and his holy spirite. And this is the thing that we pray for in the Pater noster, whan we say: Father let thy kingdome come to vs. Thy wyll be done in earth, as it is in heauen. Reigne thou in vs. Make that we may do thy wyll, and from our corrupt will we may rest and ceasse. And for this purpose, god hath ordeyned fast, watche, and labour, to the ende that by these & suche other exercises, we moughte mortifie and kyll the euyl and sinfull desyes of the fleshe, and attaine this spirituall rest and quietnes, whiche is figured and signified in this commandement.

Furthermore besydes this spirituall reste, whiche chiefly and principally is required of vs, we be bounde by this precept, at certayne times, to ceasse from bodily labour, and to giue our mindes entierly & holly vnto god, to heare the diuine seruice approued, bled, and obserued in the churche, & also y word of god, to acknowledge our owne sinfulness vnto god, and his greate mercy and goodnes vnto vs, to gyue thanks vnto hym for his benefites, to make publike and common prayer for all thinges

The fourth com mandement.

thynges nedeful, to visite the sick, to instruct euery man his childzen and familye in vertue and goodnesse, and such other lyke woꝝkes. whiche thynges although all chꝛisten people be boũde vnto, by this commandement, yet the sabbote day, whiche is called the saturday, is not now prescribed and appoynted ther vnto, as it was to the Jewes, but in stede of the sabbote day, succedeth the sonday in the memory of Chꝛistis resurrection. And also many other holy & festiuall daies, which the church hath ordeined, from tyme to time, which be called holy daies, not bycause that one day is moze acceptable to god than an other, oz of it self moze holy than an other, but bycause the churche hath ordeyned, that vpon those daies, we shuld giue our selues holly without any impedimēt, vnto such holy woꝝkes, as be before expressed, where as vpon other dayes we may do & apply our selues to bodily labour, & be therby moche letted from suche holy and spirituall woꝝkes.

And to the entent the ignozant people maye be the moze clerely instructed, what holy and spiritual woꝝkes they ought to do vpon the holy dawe, here foloweth a bꝛefe declaration therof. ffirste let them make an accompt with them selues, how they haue bestowed the weke past, remēbyng what euyl myndes and purposes they haue had, what woꝝdes they haue spoken, what thynges they haue done, oz leste vndone, to the dishonour and displeasure of god, & to the hurt of their neyghbour, & what examble oz occasion of euyl they haue giuen vnto other. And whan they haue thus recollected and considered al

The fourth commandement.

these thinges in theyr myndes, than let them humbly knowlege their fautes vnto god, and aske forgiveness for þe same, with vnfained purpose in their hartes to conuert and retourne from theyr naughty lyues, and to amende the same, and let them also clerely and purely in theyr hartes, remitte and forgive all malice and displeasure, which they beare to any creature. Than let them fall vnto prayer according to the commandement of Christe, where he saith: whan you beginne to praye, forgive what so euer displeasure you haue against any man. And whan they be wery of prayer, than let them vse reading of the worde of god, or some other good or heavenly doctrine, so that they do it quietly, without disturbance of other, that be in the church, or els let them occupie their mindes, with holsome and godly meditations, wherby they may be the better, and they that can reade, maye be well occupied vpon the holy day, if in tyme and place conuenient, they reade sobzely and quietly vnto other, such as they haue charge of, suche good booke as be allowed, whiche maye be vnto them in stede of a sermon: for al thinges that edifie mans soule in our lord god, be good and holsome sermons.

And truely if men wold occupie them selues vpon the holy dayes, and spend the same dayes honestly after this fourme and maner, not onely in the house of god, but also in theyr owne houses, they shuld eschue therby moche vyce, confounde theyr ancient enemye the deuyl, moche edifie both them selues and other, and finally attayne moche grace
and

The fourth commandement,
and highe rewarde of almighty god.

Also men must haue speciall regarde, that they be not ouer scrupulouse, or rather supersticiouse, in absteyninge from bodily labour vpon the holy daye. For not withstandyng all that is afore spoken, it is not ment, but we maye vppon the holy daye, giue our selues to labour, for the speedy perfourmaunce of the necessary affaires of the prince, and the common welthe, at the commandement of them, that haue rule and authoritie therein. And also in all other tymes of necessitie, as for sauyng of our coyne and cattel, whan it is lyke to be in dangter, or lyke to be destroyed, if remedy be not had in tyme: for this lesson our sautour teacheth vs in the gospel, and we nede not to haue any scruple or grudge in conscience, in suche case of necessitie, to labour on the holy dayes, but rather we shulde offende, if we shulde for scrupulositie not saue, that god hath sente for the sustenance and reliefe of his people. And yet in suche tymes of necessitie (if their busines be not very great and vrgent) men oughte to haue suche regarde, to the holy day, that they do bestowe some conuenient tyme, in hearyng diuine seruice, as is afore said.

Against this commaundement generally doo offende all they, whiche wyl not ceasse from theyr owne carnal willes and pleasures.

Also they, whiche hauyng no lawfull impediment, do not gyue them selfe vpon the holy daye to heare masse, to heare the worde of god, to remembre

The fourth commandment.

the benefites of god, to giue thanks for the same, to pray, to exercise such holy woꝝkes, as he appointed for suche dayes, but (as comonly is bled) passe the tyme, either in idelnes, in glotony, in ryot, or other vaine, or idel pastime, do breake this commandment. For surely suche keeping of holy day is not accordinge to the intent and meanyng of this commandment, but after the vsage and custome of the Jewes, and doth not please god, but dothe moche moze offende him, and prouoke his indignation & wyath towarde vs. For as saint Austine saithe of the Jewes. They shulde be better occupied, labouringe in their feeldes, and to be at plough, than to be ydle at home. And women shulde better bestowe theyꝝ tyme in spinning of woll, than vpon the sabbot day, to lose their tyme in leapyng or daunsyng, and other ydell wantonnes.

All they do also offende against this commandment, whiche do heare the woꝝd of god, and giue not good hede thervnto, that they may vnderstand it, or if they do vnderstand it, yet they endeuour not theyꝝ selues to remembꝛe it, or if they remembꝛe it, yet they study not to folowe it.

And all they breake this comādmēt, whiche in masse tyme, do occupie their mindes with other matters, and lyke vnkīd people, remembꝛe not the passion and death of Chꝛist, noꝝ giue thanks vnto him: whiche thinges in the masse tyme they ought specially to do. For the masse, wherin after the consecration is really pꝛesent the very blessed body and bloude of Chꝛiste, is celebrate in the church for a
perpetual

The fourth commandment.

perpetuall memory of his death and passion.

AND lykewyse do all those, which in suche tyme as the comon prayers be made, or the worde of god is taught, not onely them selues do gyue none attendance therunto, but also by readyng, walkinge, talking, and other euyl demeanour, let other that wolde well vse them selues.

AND lyke wyse do all they, whiche do not obserue, but dispise suche laudable ceremonies of the churche, as set for the goddis honour, and appeteyne to good order to be vsed in the churche. And therfore concerning suche ceremonies of the churche, as haue ben institute by our forfathers, and be allowed by the princes or kynges of the domynions, whiche nexte to god be the chiefe heades of the churches: althoughe men oughte not to haue soofonde opinion of the said ceremonies, to thinke that they haue power to remytte synne, yet they be very expedient thynges, either to excite or stirre vp mens deuotion, and to cause them to haue the moze reuerence toward the sacramentes: as the hallowing of the fonte, of the chalice, of the corporace, of the altare, and other lyke exorcismes and benedictions, done by the mynisters of Chyristis churche: or elles to put vs in contynuall remembraunce of those spirituall thynges, whiche be signified by them. As spzinklinge of holy water, dothe put vs in remembrance of our baptysme, and of the blood of Chyriste spzinkled for our redemption vpon the crosse. Giuinge of holy bzeade doth put vs in remembrance of the sacramēt of the altare, which we ought to receyue

The fourth commandment.

In right charitte: And also that all christen men be one body mysticall of Christe, as the bread is made of many graines, and yet but one lofe. Bearynge the candels on Candelmas day, dothe put vs in remembrance of Christ, the spirituall lyght, of whom Symeon dyd prophesy, as is redde in the church that daye. Gyuinge ashes on a Wednesday, doth put vs in remembrance, that euery christen manne shulde confidre, that he is but ashes and earth, and ther vnto he shall retourne. Bearyng of palmes on palme sonday, dothe put vs in remembrance of the receiuyng of Christe into Hierusalem a lyttell before his deathe, and that we must haue the same desyre to receyue hym in our hartes. Crepyng to the crosse on good friday, & there offeringe vnto Christ before the same, and kysynge of it, declareth our humble submission and thanks giuinge to Christe for our redemption, whiche he hath wroughte for vs vpon the crosse. And so synally the setting vp of the sepulcher of Christe, whose body after his death was buried: And al other lyke laudable customes, rites, and ceremenies do put vs in remembrance of some spiritual thing. And therfore they be not to be contemned, and cast away, but obediently to be vsed and continued, as thinges good and laudable for the purposes abouesaid.

The fyft commaundement.

The exposition of the. v. commaundement of god.

Honour thy father and thy mother.



In this commaundement / by these woꝝdes, Father and mother, is vnderstande not onely the naturall father and mother, whiche dyd carnally begette vs, and broughte vs vp, but also princes and all other gouernours, rulers, and pastours, vnder whom we be nourished and brought vp, oꝝdred, & guiged.

And by this woꝝde Honour, in this commaundement, is not onely ment a reuerence, and lowlines in woꝝdes and outwarde gesture, whyche chyldzen and inferiours ought to exhibite vnto their parentes and superiours, but also a prompt and a redy obedience to theyꝝ lawfull commaundementes, a regard to theyꝝ woꝝdes, a foꝝbearynge and sufferinge of them, an inward loue and veneration towarde them, a reuerence, feare, and lothenes to dysplease oꝝ offende them, and a good wyll oꝝ gladnes to assiste them, ayde them, succour them, and helpe them with theyꝝ counsayle, with their goodes and substance, and by all other meanes to theyꝝ power, as hereafter is declared. This is the very honour and duetie, whiche not onely the chyldzen do owe vnto theyꝝ parentes, but also all subiectes & inferiours, to theyꝝ heades and rulers.

And that chyldzen owe this duetye to theyꝝ fathers

S

thers

The fyft commaundement

thers, it appereth in many places of scripture: in þ
Proū i. pꝛouerbes it is wꝛitten: Obey my sonne the chastise-
Deu.xxvi. ment of thy father, ⁊ be not negligent in thy mothers
cominamentes. In the boke of Deutonomie it
is also wꝛitten: Accursed be he that doth not honour
his father and his mother. And in the boke of Leu-
Leuit.xix. ticus it is sayde: Let euery man stande in awe of his
father ⁊ mother: And yf any man haue a stubburne
Leuit. xxi. and a disobedient sonne, whiche wyll not heare the
boyce of his father and mother, and for correction
wyll not amende and folowe them: Than shall his
father and mother take him, and brynge hym to the
iudge of the citie and saye: This our sonne is stub-
burne ⁊ disobedient, and dispiseth our admonitiōs,
and is a riotour and a drunkerde. Than shal al the
people stone him to death, and thou shalt put away
the euill from the, that all Israell may here therof.
Exod.xxii. and be afrayde. And in the boke of Exody, it is also
wꝛittē: He that striketh his father or mother, he shall
be put to deathe: And lykewise he that curseth his fa-
ther or mother shall be put to death. And in the boke
of pꝛouerbes, the wise man also saith: He that stea-
Prouer. xxviii. leth any thyng frō his father or mother, is to be taken
as a murderer. And although these great punyshe-
mentes of disobedient children by death, be not now
in the newe lawe in force ⁊ strength, but lefte to the
ordꝛe of pꝛinces ⁊ gouernours and their lawes: yet
it euidently appereth, how soꝛe god is agreued ⁊ di-
pleased, with such disobedience of children towarde
their parentes, for as moche as in the olde lawe he
did appointe therunto so greuous punishmentes.
And

The fyft commaundement.

And as almyghty god doth threaten these puniſhementes vnto thoſe chyldren, whiche do breake this commaundement, ſo he doth promiſe great rewardes to them that kepe it. For he that honoureth his father, ſaythe the wyſeman, his ſynnes ſhall be forgiven hym. And he that honoureth his mother, is as one that gathereth treaſures. who ſo ever honoureth his father, ſhall haue joy in his owne chyldren, and whan he maketh his prayer vnto god, he is herde. He that honoureth his father ſhall haue a long and a prosperous lyfe.

Eccle. iii,

And as the chyldren by this commaundement be bounde to honour and obey theyr parentes, accordinge as is afore expreſſed, ſo it is implied in the ſame precepte, that the parentes ſhulde nouriſhe and godly bynge by their chyldren, that is to ſay, that they muſte not onely ſynde them meate and drinke in youth, and alſo let them forwarde in learninge, labour, and ſome other good exerciſe, that they maye eſchue idlenes, and haue ſome crafte or occupation, or ſome other lauful meane to get their lyuynge: but alſo they muſte learne them to beleue and truſte in god, to loue him, to feare him, to loue their neighbours, to hate no man, to hurte no man, to wiſſhe well to euery man, & ſo moche as they may, do good to euery man, not to curſe, not to ſwear, not to be riotous, but to be ſober and temperate in al thinges, not to be worldly, but to ſet their mindes vpon the loue of god & heauely thinges, more than vpon tempoꝛall thinges of the worlde. And generally to do al that is good, & to eſchue all that is euill:

The fyft commaundement

and this the parentes ought to do, not by cruell entreatinge of theyr children, wherby they might discourage them, and prouoke them to hate theyr parentes, but by charitable rebuking, threating, and charitable chastising and correcting of them, whan they do euyll, and chertishynge, mainteyninge, and commending them, whan they do well. This office and duetie of the parentes towarde theyr chylde is witnessed in many places of scripture. First saint Paule writeth thus: Fathers prouoke not your children vnto angre, but bringe them vp in the correction and doctrine of god. And in Deuteronomy al myghty god saythe: Teache my lawes and commaundementes to thy children. And the wise man saith: The rod of correction giueth wisdom. The chylde that is left to his owne will, shalbe confusion to his mother. And in an other place he saith: He that spareth the rod, hateth his sonne, and he that loueth hym, will se hym corrected. And in an other place he saythe: Se thou withdrawe not from thy childe discipline and chastysynge, if thou strike hym with the rodde, he shall not die, thou shalt strike him with a rodde, and shalt therby deliuer his soule from hell. And on the other syde it is written: The sonne vntaught and vchastised is the confusion of his father. And for this cause we fynde in the booke of 3 kings, how that our lord conceyued great indignatio against Hely the chiefe p. tesse, bycause he dyd not duely correcte his two sonnes Ophni and Phinees, whan he knewe that they dyd greuously offende god, and how in reuenging of theyr fathers negligence and remissenes in correcting

The fyft commaundement

correcting of his chyldren, almighty god toke from Hely, and all his issue and householde for euer, the office of the high priesthode, & how his two sonnes Ophni and Phinees were slayne bothe vppon a day, and Hely theyr father brake his necke. This example of Hely is necessary for fathers to impput in theyr hartes, that they may se theyr chyldren well taught and corrected, lest they runne into the great indignation of almighty god, as Hely dyd, and not onely in this wo:ld haue confusion: but also in the wo:ld to come, haue damnation for the mysorder of theyr chyldren throughte their defeaute, and they muste not thynke, that it is inough to speake somewhat to them, whan they do amisse, for so dyd Hely to his sonnes, and yet our lord was not pleased, because he dyd not moche more sharply correcte them, and se them reformed: but whan wordes wyl not serue, the fathers and mothers must put to sharper correction, and by such discipline saue theyr soules, oz els they shall aunswere to god for them. And truly they greatly deserue the indignatio of god, that whan they haue receyued of hym chyldren, do not bringe them vp to his seruice, but without regarde what cometh of them, suffer them to runne into the seruice of the deuyll. wherfore al fathers ought diligently to consider and remembre, how moche and how greuously they offende god, and of how many euils they be the cause, which either bring vp their chyldren in wantonnes and idelnes, and do not put them for the be tyme to some facultie, exercise, or labour, wherby they may after gette theyr lyuyng, or

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occupie theyr lyfe to the profite and commoditie of the common weale, or elles do suffer their chyldzen in youth to be corruptid for lacke of good teaching and good byrnyng bp in the true knowlege of god, and of his wyl and commandementes, or committe in word or dede such thinges, in the pŕesence of their chyldzen, wherof the yonge tendre hartes of the said chyldzen (whiche like a smal twygge be inclinable euery way, and by fraylenes of youth be inclyned to euyl) do take so euyl example and corruption of vices, and woꝛldely affections, that harde it wyl be for them after to eschue the same.

Esai. xlix.

THIS cōmaundement also containeth the honour and obedience, which subiectes owe vnto their pꝛinces. And also the offyce of pꝛinces towardes theyr subiectes. For scripture taketh pꝛinces, to be as it were fathers, & nurses, to their subiectes. And by scripture it appereth, that it apperteyneth vnto the office of pꝛinces, to se that the righte religion & true doctrine of Chꝛist, be mainteined and taught, & that their subiectes be wel ruled & gouerned, by good & iust lawes, & to pꝛouide and care, that the people & common weale maye encrease, and to defende them frome oppꝛession, and inuasion, as well within the realme as without, their subiectes aiding them ther vnto, & to se that iustice be ministred vnto them indifferently, & to here by them selues, or by their ministers bentlyngly, al their complaintes, and to shew toward them (although they offende) fatherly pitie. And finally so to correct them that be euil, that they had yet rather saue them than lose them, yf it were not

The fyft commaundement

not for respect of iustice & maintenance of peace and good order in þe cōmon weale. And therfore al theyr subiectes must again on their partes, and be bounde by this cōmandement, not onely to honour & obey their said p̄inces, accordyng as subiectes be bound to do, & to owe theyr truth & fidelitte vnto them, as vnto their naturall lordes: but they must also loue them, as childrē do loue their fathers, yea they must more tendre the suretie of their p̄inces person, and his estate, than their owne or any others, Euen like as the health of the head is more to be tendred, thā the health of any other membre.

And by this commaundement also, subiectes be bound, not to withdraue their said fealtie, trouth, loue and obedience, towarde their p̄ince, for any cause what so euer it be, ne for any cause they maye conspire against his person, ne do any thing towarde the hinderance or hurt therof, nor of his estate.

And furthermore by this commaundement they be bounde to obey also, all the lawes, proclamations, p̄ceptes and cōmandementes made by their p̄inces and gouernours, except they be against the commaundementes of god. And lykewyle they be bounde to obey all suche as be in authozitte vnder their p̄ince, as farre as he wyll haue them obeyed. They must also gyue vnto their p̄ince, aide, helpe, and assistaunce; whan so euer he shall requyre the same, either for suretie, p̄seruation, or maintenāce of his person and estate; or of the realme, or of the defence of any of the same against all persons. And whā so euer subiectes be called by their p̄ince vnto
p̄ince

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prync counsaile, or vnto the parliament, where is the generall counsaile of this realme, than they be bounde to giue vnto theyr prync, as theyr learninge, wysedome, or experyence can serue them, the moste faythefull counsaile they can, and suche as may be to the honour of god, to the honour and suertie of his regall person and state, and to the generall wealthe of this holt realme.

AND further if any subiecte shall knowe of any thyng, whiche is or may be to the nopaunce or damage of his princis person or estate, he is bounde by this commaundement to disclose the same with al spede, to the prync him selfe, or to some of his counsaile. For it is the very lawe of nature, that euery membze shall inploy him selfe to p̄serue & defende the heade. And surely wysedome and polycie wyl the same: for of conspiracy and treason commeth no goodnesse, but infinite hurte, damage, and perill to the common weale.

AND that all subiectes do owe vnto theyr princes and gouernours, suche honour and obedience as is aforesayde, it appereth evidently in sundry places of scripture, but specially in the epistles of saint Paul, and saint Peter. For saint Paul saythe in this maner: Every man must be obedient vnto the hyghe powers, for the powers be of god. And therfore who so euer resisteth the powers, resysteth the ordynaunce of god. And they that resyst the ordynaunce of god, shall get to them selues damnation: For rulers are not feareful to them that be good, but to them that do euil. Wilt not thou feare the

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the power: Do well, and thou shalt haue prayse of the same: for he is the minister of god for thy welth. But yf thou do euill, then feare, for he beareth not the sword without cause. For he is the minister of god to punish the euill doer, therfore you muste obey, not onely for the feare of punishment, but also bicause of conscience. And for this cause ye paye tributes, for they be goddes ministers seruinge for the same purpose. Gyue therfore to all men that is due, tribute to whom tribute is due, custome to whō custome is due, feare to whom feare is due, and honour to whō honour is due. And saint Peter sayth, Obeye vnto all sortes of gouernours for goddes sake, i. Petri ii. whether it be vnto the kyng, as vnto the chiefe heade, or vnto rulers, as vnto them that be sent of him, to punish the euill doers, & to cherishe them that do well. And shortly after it foloweth, Feare god, honour the king

And there be many examplis in scripture, of the great vengeance of god, that hath fallen vpon rulers, and suche as haue bene disobedient vnto theyr princes. But one principall example to be noted is of the rebellion, whiche Chore, Dathan, and Abiron made againste their gouernours, Moyses, and Aaron. For punishment of whiche rebels god not only caused the earth to open, and to swallowe them downe and a great numbꝛe of other people with them, with theyr houses, and all theyr substance, but caused also the fyre to descende from heauen, and to burne vp. CCl. capitaines, whiche conspired with them in the sayde rebellion. Num. xvi.

Moreover all christen men be bounde by this

C

commande-

The fyft commandement.

commaundement to exhibite due honour and reuerence vnto the spirituall fathers & parentes, whych haue cure and charge of theyr soules, as vnto those who be appoynted by god to minister his sacramentes vnto the people, & to feede them with his worde, and by the same to conducte and to leade theym the strayght way to the father in heauen euerlastynge.

Math. x. And our sauour Chyiste in the gospell maketh
Luc. vii. mencion as well of the obedience, as of the corporal
Heb. xiii. sustenance, whyche all chrysten people do owe vnto
theyr spirituall fathers. Of the obedience he sayth:
That who soo euer receyueth you, receyueth me. And
in an other place he sayth: He that heareth you hea-
reth me, and he that dispiseth you, dispiseth me. And
saynte Paule sayeth, Obey your prelates, and gyue
place vnto them, for they haue muche charge, and
muche care for your soules, as they, whyche muste
giue an accompte therfore, that they may do it with
ioye and not with griefe, that is to saye, that they
may gladly, and with muche comfort do theyr cure
and charge, whan they do perceyue, that the people
be obedient to theyr teachynge. Lyke as contrarye
wyse, although they be bounde to do it, yet the peo-
ple gyue theym lytle comforte to doo it, whan they
fynde them disobedient and repugnant.

Luc. x. And for the sustenance of theyr lyuynge, whiche
Corin. ix. is comprised in this word Honour, (as befoze is de-
clared) Chyiste sayeth in the gospell: The workeman
is worthy his wages. And saynt Paule sayeth: who
goeth on warfare vppon his owne stipende? And who
planteth the vine, and eateth no parte of the fruite?

And

The fyft commandement

And who fedeth the flocke, and eateth no parte of the mylke? And after foloweth: Euen so hath the lord ordeyned, that they whiche preache the gospel, shulde lyue of the gospel. And therfore in an other place it is wrytten: Priestes that rule well, be worthy of double honour, specially they that labour in the ministration of the worde of god, and his doctrine. In whiche place the apostle meaneth by Double honour, not onely the reuerence, whiche is due vnto the spirituall fathers, as is aforesayde, but also sufficiencie of all thynges necessary and requisite, as wel for theyr sustenance and findyng, as for the quiete and commodious exercisynge and executynge of theyr sayd office.

i, Tim. v.

Fynally in this commandement is conteyned the honour and obedience of the seruaunt vnto his mayster: that is, to loue his mayster, to be reuerente and lowly to him in all his wordes and gesture, to suffre and forbear hym, to be redy with a good wyl without murmuratiō or grudging, to obey all his laufull and reasonable commandementes, to feare hym, and to be loth to displease hym, to be faythful and true vnto hym. And to his power to procure & doo that, whiche is for his maysters honestie and profyte. And that as well in his maysters absence, and out of his syght, as whan he is present, and looketh vpon him, accordynge to the wordes of saynte Paule, where he saith: Seruantes be you obedient vnto your maisters, with feare and trembling, with simple and playne hartes, as vnto Christe, not seruyng onely in theyr syghte, as pleasers of men, but

Ephc. vi.

The fyft commandement.

as the seruantes of Chyſte, doyng the wyll of god from the harte, and with good wyll, thynkynge that ye ſerue god, and not men. And be you ſure, that of all your good ſeruiſe, you ſhall receyue rewarde of god. And agayn to Titus he wyteth thus: exhorte the ſeruantes to be obedient vnto theyr maſters, to pleaſe them well in all thynges, not to be patterers and praters againſt them, nor pickers nor pryuy coueiuſours of theyr maſters goodes. But to ſhewe all truth and faythfulnes. Saynte Peter alſo byddeth ſeruantes to obey theyr maſters with all feare, not onely yf they be good and gentile, but alſo though they be ſerwarde.

AND of the other ſyde, the offyce and duettie of maſters to theyr ſeruantes is, to prouide ſufficiently for them, of all thynges neceſſarye, to ſe them inſtructe in the knowlege of the commandementes of god, and that they obſerue the ſame, and not be ouer rigoroſe vnto them, but with diſcretion to correcte them, whan they do amiſſe, and to commend and cheriſhe them, whan they do well, accoꝝdng to the ſaying of ſaynt Paule: You that be maſters, do vnto your ſeruantes, that is ryght and reaſon, knowynge that your ſelues haue alſo a maſter in heauen.

And in an other place he ſayeth: Be not rigorous vnto your ſeruantes, for you haue a maſter in heauen, that regardeth al perſons indifferently. And the wyſe man ſayth: Deate, correctiō & worke is due vnto ſeruantes. Set thy ſeruante vnto labour, that he be not ydle, for idlenes bringeth moche euyl, ſet him to worke, for that belongeth to him: if he be not obedient, correcte him.

And

The syxte commandement.

And in this commandement is also implied, that chyldren and yonge folkes, shuld gyue due honour and reuerence to olde men, and to all souche as be theyr maysters and tutours, to byngne them by in lernyng and vertu, whiche be in this behalfe as fathers vnto them, and so as fathers, must be honoured and obeyed.

The exposition of the. vi. commandement of god.

Thou shalt do no murther.



In this commaundement is forbidden, not onely bodely killing, and all maner of violent layinge of handes vpon any man, as strikyng, cuttyng, woundyng, and all maner of bodely hurtyng, by acte or deede: but also all malice, anger, hate, enuie, disdaine, and al other euyll affections of the harte, & also al slander, backbityng, scoldyng, bannyng, raylynge, scoynyng, or mockyng, and all other euyll behauiour of our tongue agaynste our neyghbours, whiche all be forbidden by this commaundemente, for they be rootes and occasions of murther, and other bodely hurte.

The contrary of all these thynges be commanded by this commandement, that is to saye, that we shulde with our hartes loue our neyghbours, and with our tonges speake well of them and to theym.

The syxte commandement.

and in our actes and dedes do good vnto them the-
wyng towarde them in harte, worde, and dede, pa-
cience, mekenes, mercy, and gentylnes, yea though
they be our aduersaries, and enemies. And that
this is the true sence and meanyng of this comma-
ndement, it appereth, by the expositiō of our sauour
Christe in the gospel, where he declareth, that we
shulde neyther hurte any man in dede, noz speake of
hym oꝛ vnto hym maliciously oꝛ contemptuously
with our tounge, noz beare malice oꝛ angre in our
hartes: But that we shulde loue them that hate vs,
say well by them, that saye euyl by vs, and do good
vnto them that do euyl vnto vs. And accoꝛdyng
to the same sayeng of Christ, saynt Iohn sayth also:
That he that hateth his brother, is a manqueller.

Math. v.

1. Iohn. iii.

It is not forbydden by this commaundement,
but that al rulers and gouernours, as pꝛinces, iud-
ges, fathers, maisters, and suche other, maye foꝛ the
correction of theym, whyche be vnder theyꝝ gouer-
nance, vse suche maner of punyschement, eyther by
rebukefull oꝛ sharpe wordes, oꝛ by bodyly chasty-
sing, as the lawes of euery realme do permitte. And
not onely they may do thus, but also they be bound
so to do (onles they se reasonable cause to the contra-
ry) and offende god if they do it not, as is befoꝛe de-
clared in the .v. commaundement.

All rulers also muste beware and take hede that
in theyꝝ corrections and punishmentes, they do not
procede vpon any pꝛiuate malice of their hartes, oꝛ
displeasure towarde any man, oꝛ foꝛ any lucre, fa-
uour, oꝛ feare of any persō, but that they haue theyꝝ
eye

The syxte commandement.

eye and consideration only vpon the refozmation & amendment of the person, whom they do coꝛrect, oꝛ elles vpon the good oꝛdꝛe and quietnes of the common weale, so that styll there may remaine in theyꝛ hartes charitie, and loue towarde the person, they punyssh. And lyke as the father loueth his chylde, euen whan he beateth him: Euen so a good iudge, whan he gyueth sentence of death vppon any gylty person, although he shewe outwardly sharpenes, & rigour, yet inwardely he ought to loue the person and to be soꝛye and heauy foꝛ his offences, and foꝛ the death whiche he hym selfe by the lawe, doth and must nedes condemne him vnto. And although inferiour rulers and gouernours, maye coꝛrecte and punyssh suche as he vnder their gouernaunce, yet they maye not punyssh by deathe, noꝛ mutilate, matine, oꝛ impꝛison them, oꝛ vse any coꝛpoꝛall violence towarde theyn, otherwysse then is permitted by the hyghe gouernour, that is to say, by the pꝛince and his lawes, from whom al suche authozitie doth come. Foꝛ no man may kyll, oꝛ vse suche bodily coꝛrection, but onely pꝛinces, and they whiche haue authozitie frome pꝛinces, ne the sayde pꝛinces, noꝛ any foꝛ them, may do the same, but by and accoꝛdyng to the iuste oꝛdꝛe of theyꝛ lawes and oꝛdinances.

Moreover no subiectes may drawe theyꝛ swoꝛdes agaynst theyꝛ pꝛynce foꝛ any cause what so euer it be, noꝛ agaynst any other (saunge foꝛ laufull defence) without theyꝛ pꝛinces lycence. And it is theyꝛ duety to drawe theyꝛ swoꝛdes foꝛ the defence of theyꝛ pꝛynce and realme, whan soo euer the pꝛynce shall commande

The sixte comendement.

commande theym so to do. And althoughe p:inces, whiche be the chiefe and supreme heades of they: realmes, do otherwise than they ought to do: Yet god hath assigned no iudges ouer them in this worlde, but wyl haue the iugement of them reserued to him selfe, and wil punyche them whan he seeth his time. And fo: amendement of such p:inces that do otherwise than they shulde do, the subiectes maye not rebell, but must p:aye to god, whyche hath the hartes of p:inces in his handes, that he so turne they: hartes vnto him, that they maye vse the swo:de, which he hath gyuen them, vnto his pleasure.

Agaynste this commandement offende al they, whyche do kyll, mayme, o: hurte any man without iuste o:dre of the lawe, and gyuech counsaile, ayde, fauour, p:ouocation, o: consent thereto.

And also all they, whyche maye (yf they wyl) by they: authoritie o: lausfull meanes, delyuer a man from w:ongfull death, mutulation, hurte o: iniury, and wyl not do it, but wyl wyncke therat, and dissemble it, be transgressours of this comendement.

And al iudges, which seying no sufficient matter o: cause of death, o: vpon lyght triall, without sufficient examination and discussion, gyue sentence of death, o: whan the matter o: cause of death is sufficient, and the triall good, yet delyte in the deathe of the person, be transgressours of this comendement.

And lykewyse be all those, whiche in causes of lyfe & deathe, beyng impanelled vpon inquestes, do lyghtly cōdemne o: endite any person, without sufficient

The syxte commandement.

sufficient euidence, examination, and discussion of the informations gyuen vnto them. And mozeouer all those, whiche either in such causes do giue false euidence or information, either wittingly, contrary to their owne conscience, or doubtyng of the truthe of those informations, or without sufficient examination, do promote, enforce, or mainteine such euidences, informations, or inditeementes, do also breke this commandement.

SO DO all they whiche wyllyngly do kyll them selfe for any maner of cause, for so to doo, there can be no pretence of lawfull cause, ne of iuste order. And therfore he that so dothe, kylleth at ones both body and soule.

Fynally all they, whiche beare hatred and malice agaynste theyr neyghbours, and eyther maliciously speake wordes of contempte, dyspyte, checkyng, cursyng, and suche other, or elles publyshe theyr neyghbours offences to their slander, rather than to theyr amendemente: And generally all they that lyue in yre, malice, enuy, and murmuringe at other mens welth, or reioysing at other mens trouble or hurt, or suche other like, they offende all agaynste this precepte.

The seventh commandment

The exposition of the seventh
commaundement of god.

Thou shalt not commit adultery.



Although this word Adultery doth signifie properly the vnlaufull commixion of a married man with anye other woman, than with his owne wyfe, or elles of a married woman with any other man, than her owne husbände: yet in this commaundement, it is taken not onely for that, but also for all maner vnlaufull copulation betwene man and woman married and vnmarried, and all maner of vnlaufull vse of those partes, whiche be ordeyned for generati- on, whether it be by adultery, fornication, incest, or any other meane.

And in laufull matrimony a man may breake this commaundement, and lyue vnchaste with his owne wyfe, if he do vnmeasurably or inordinate- ly serue his or her fleshly appetite or lust. And of such the deuyl hath power, as the angel Raphael sayde vnto **Thoby**: They that marry in suche wyse, that they exclude god out of theyr hartes, and gyue them selues vnto theyr owne carnal lustes, as it were an hors or a mule, whiche haue no reason: apon suche persons the deuyl hath power.

Also all chrysten people ought highly to regard the obseruation of this comāndement, considering how moch god is displeased, and what vengeance he

The seuenth commandement.

he hath alwayes taken, and euer wyll take for the transgression of the same. For confirmation whereof, you shall vnderstande, that god in the tyme of Moyses lawe, comanded, that who so euer committed adultery, shulde be stoned to death.

And that almighty god, after the chylderne of Israel had commytted adultery with the women of Moab and Madian, comanded fyrste, that the heades and rulers of the people shulde be hanged, for that they suffred the people so to offende god. And afterwarde comanded also, euery man to slea his neyghbour, that had so offended. In so moche that there was slain of that people the numbze of. xliiii. And many mo shulde haue ben slaine, had not Phinees the sonne of Eleazar the high priest, turned the indignation of god frome the chyldren of Israell. For this Phinees, whan he sawe Zamry, chief of the tribe of Simeon, in the pzenence of Moyses, and al the people go vnto Cosy, a noble mans daughter of the Madianites, to committe fornication with her, he rose from among al the multitude and takynge a sworde in his hande, wente into the house where they were, & thrust them both through the bealpes. whose feruent mind and zeale, god did so moche allowe, that he dyd therfore bothe ceasse frome the farther punysshement of the Israelytes, and also graunted to Phinees, and his successours for euer, the dignitie of the high priesthode.

Also the tribe and stocke of Benjamin was soo punished for the maintenance of certayne persons

The seuenih commandement

of the cytie of Gaba, whiche had contrarpe to this commandment, shamefully abused a certain mans wyfe, that of. xxv. M. .x. vii. C. men of armes, there remayned on lyue but. vi. C.

Gen., xix.

MOREOVER almyghty god for the transgression of this commandement, caused byrystone and fire to rayne downe from heauen, vpon al the countrey of Sodome and Gomor, and so destroyed the hole region, both men women and beastes, and all that grewe vpon the earthe, reseruyng onely Loth and his two doughters.

THESE terrible examples and many other like, almighty god did shewe in tymes past, to the intent we shulde haue them in our contynuall remembrance and shulde euer stande in awe and feare so to offend god. For though he dothe not presently punyssh vs here in this worlde, as he dyd the persons afore rehearsed: yet his longe pacience and forbearynge, is no allowance or forgiveness of our offences, yf we contynue styll in them, but a sore accumulation and heapyng together of goddis wraethe and indignation against the daye of iudgement. At whiche tyme in stede of this tempozall payne, we shall receyue euerlastinge peine, being (as saint Paule saith) excluded from the euerlastinge kyngdome of heauen. And as Chyste saith in the gospel, and saynt Iohn in the apocalypse: we shall be caste into the burnynge lake of hell, where is fyre, byrystone, wepyng, waylynge, and gnashyng of tethe without ende.

Rom. ii.

Mat. xxv.
Luc. xiii.

FURTHERMORE in this commandement not on-
ly

The seuenth commandement

ly the vices befoze reherſed, be ſozbydden and prohibited, but alſo the vertues contrary to them be requyzed and commanded: That is to ſaye, fidelitie, and true keeping of wedloke, in them that be married, continence in them that be vnnaried: And generally in all perſons, ſhamefaſtnes and chaſtenes not only of dedes, but of woꝝdes and maners, couētenance and thought. And moꝛeouer faſtyng, temperance, watchynge, laboure, and all lauſull thinges that conduce and helpe to chaſtitee.

And therfoze againſt this cōmandement offend all they, whiche take any ſynge woman, oꝛ other mā's wife, oꝛ that in their hartes do couet oꝛ deſyre vnlaufullly to haue them. For as Chꝛiſt ſaith: who ſo euer beholdeth a woman, couetinge her vnlaufullly, hath alredy committed adultery with her in his hart.

Mat. xxv.

They alſo offende this commandement, that take in mariage, oꝛ out of mariage, anye of theyꝝ owne kynrede oꝛ affinitie, withyn the degrees ſozbydden by the lawe of god.

Leui. xviij.
8. xx.

They alſo offend this commandement, which abuſe them ſelues, oꝛ any other perſons againſt nature, oꝛ abuſe their wyues in the tyme of their menſtrual purgation.

They alſo that nouriſhe, ſtyꝛe bp, and pꝛo- uoke them ſelues, oꝛ any other, to carnal luſtes and pleaſures of the body; by vnclenly and wanton woꝝdes, tales, ſonges, ſygghtes, touchinges, gay and wanton apparell and laſciuious deckynge of them ſelues, oꝛ any ſuche wanton behauiour and entice-

The eyght commandement.
ment. And also all those, whiche procure any suche
acte, or that minister house, licence, or place therunto.
And all counsaylers, helpers, and consentours
to the same, do greuously offend, and transgresse
this commandment. Likewyse all they that auoide
not the causes hereof so moch as they conueniently
may, as surfettyng, slooth, idelnes, immoderate
slepe, and company of suche both men and women,
as be vnchaste and euyl disposed, be giltye of the
transgression of this commaundement.

The exposition of the eight com-
maundement of god.

Thou shalt not steale.



Vnder the name of thefte or
stealyng, in this commaundement,
is vnderstande all maner of vnlau-
full takyng away, occupyng, or ke-
ping of an other mans goodes, whe-
ther it be by force, extortio, oppressi-
on, bybery, vsury, simonie, vnlaufull cheuisance,
or shiftes, or els by false bying and selling either by
false weightes, or by false measures, or by sellynge
of a thyng counterfeit for a true, as gylte copper,
for tru golde, or glasse for pꛛecious stones, and ge-
nerally all maner of fraude and deceyte.

And like as the vices befoze reherſed, be forbid-
den by this pꛛecept: Euen so sundꝝ vettues con-
trary

The eyght commandement

trary to the said vices, be cōmanded by the same, as to deale truely and plainly with our neighbours in all thynges, to gette our owne goodes trewly, to spende them liberally vpon them that haue nede, to feede the hungry, to gyue drynke to the thristye, to clothe the naked, to harborowe the harbourlesse, to comforte the sycke, to visite the prisoners: And synally to helpe our neyghbours, with our learning good counsayle and exhortation, and by all other good meane that we can.

Against this commandement offende all they, which by craft or violence, vpon sea or lande, spoile robbe or take away any other mans seruāt or child, lande, or inheritance, horse, shepe, or cattell, fysh, foule, conyes, or deere, money, iewels, apparaile, or any other thyng, which is not their owne.

Likewise offende al they against this cōmandement, whiche haue goodes gyuen to an vse, and put them not to the same vse, but kepe them to their owne aduantage, as masters of hospitals, and fals executours, which conuert the goodes gyuen to the sustentation of the poore folkes, & to other good and charitable vses, vnto their own profit. And also all they, which receiue rent or stipend, for any office spiritual or tēporal, & yet do not their office belonging therunto, be transgressours of this commandemēt.

And so al they, which take wages or fee, pretending to deserue it, and yet do not in dede, as laborers, and hired seruantes, whiche loyter and do not applye theyr busynesse. And lykewyse aduocates,

The eyght commandement

proctours, attourneys, counsailours in any of the lawes, whiche sometyne for lyttell payne take moche stipende, or by their default & negligence, marre good causes, or do any thinge to the hinderance of speedy iustice, for theyr aduantages, do transgresse this commandement.

Also all ydel vacabundes and sturdy beggers, whyche beyng able to get theyr lyuynge by labour, take suche almes, wherewith the pooze and impotent folkes shulde be releued and susteyned, do offende against this commandement.

Moreover al they transgresse this commandement, which bye any stoolne goodes, knowing that they be stoolne, or that bye thinges of theym that haue none auctoritie to sell them, or alienate them, yf they knowe the same. And lykewise do they, whiche withholde goodes stoolne, or that fynde thynges lost, and knowinge the owner therof, wyl not restore them, or wyl not do their diligence to knowe the owner.

They also whiche defraude their hyred seruantes of theyr due wages, and they that borrowe any thyng, or reteyne any thyng delyuered vnto them vpon truste, and wyl not restore the same againe. And they that vse false weyghtes or mesures, or deceptefull wares, or sell theyr owne wares at an vnreasonable price, farre aboue the iuste value.

And they that ingrosse and bye vp any kinde of wares holely into theyr owne handes, to the intent that they may make a scarcenes therof in other mens handes

The ny nth commaundement.

handes, and sell it agayne as they lyst.

And generally all couetous men, whyche by any meanes vnlawfully gette, or vnmereyfully kepe theyr goodes from theym that haue nede, be transgressours and breakers of this commaundement.

The exposition of the ny nth commaundement of god.

Thou shalt not beare false wytnesse agaynst thy neyghbour.



Y this commaundement is forbydden all maner of lying, scandalizing, bakbyting, false reportyng, false accusyng, euyl counsaylyng, and all such mysusyng of our tonge to the hurt of our neyghbours, whether it be in theyr bodye or goodes, or in their good name and fame. The apostle sainte James likeneth the tong of a man, vnto the bitte of an hors mouth, which turneth the hole horse euery way, as pleaseth hym that sitteth on the horse backe: and he compareth it also to the healine of a shyp, whereby all the hole shyp is ruled, at the pleasure of him that gouerneth the healine. And thirdly, he compareth it vnto a sparke of fyre, which if it be suffred, wyl burne vp an hole towne or citie. And surely all these comparisons be verye apte and mete. For the tonge of a man no doubt, is the chief stay of all the hole body,

Iacob. iiii.

The nyynth commaundement.

eyther to do muche good, or to do muche hurt. The
voyce of the tounge perceith the hartes of hearers,
and causeth them to conceyue of other men, good or
euill opinion. It kyndleth or quencheth contentio.
It disposeth men to warre or peace, and moueth the
hearers sundry ways, to goodnes or vyce. And like
as the greate ragious flames, that goo from house
to house, come but of one sparkell, whiche in the be-
gynnyng mought haue ben easily quenched, but by
negligence and sufferaunce encrease and wareth
so great, that no man can resyst it: And lyke as fyre
is a greate comoditie many wayes, if it be well and
wysely vbled, & contrary an vtter destruction, if it be
suffered, and not taken hede vnto: Euen so of manys
tounge, althoughe it be a very small membre of the
body, yet there commeth excedyng great benefytes,
both to him self and to others, if it be wel and wise-
ly gouerned. And contrarywise, if no hede be taken
therunto, but be suffred to runne at large, than it is
not one euill alone, but a roote and occasion, or ra-
ther a heapyng together of all euyls.

And bycause that of the tounge commeth so mo-
che good, or so muche euill: Therefore by this com-
maundement is not onely forbiddē all euill vse
of the tounge, to the hurt of our neighbours, but al-
so in the same is commanded al the good vse of the
tounge, to the benefite of our neyghbours, as to be
true and plaine in our wordes, to be faythfull in co-
uenantes, bargaines, and promyses, to testifie the
truth in all courtes, iugementes, and other places;
to repozt well of them that be absent, to gyue good
coun-

The nythth commaundement.

counsaile and exhortation to all goodnes, to dys-
suade from all euyll. And whan we knowe any man
to do amysse, not to publishe his faute to other men
to his sclander, but rather to admonishe him priu-
ly betwene him and vs, and to seke his reformatiō,
to speake wel by our ennemies, to pacifie and set at
one theym that be ennemies, to excuse them, and to
answere for them, that be vniustly sclandered: and
generally in all other thynges to vse our tounge
in truthe, to the wealthe of our neygbour.

Against this commandement offende all they,
which by lying and vtterynge of false spech, deceyue
and hurte any man. And suche lyers, be the deuyls
childre. For as saint John saith in his gospell: The Ioan. viii.
deuyll is a lyer, and father of lyers. And therfore byd-
deth saint Paule: That we shulde put away lying, Eph. iiii.
and speake trouthe euery man to his neightbour.

They also offende against this comādemēt,
which be detractours, backebiters, and sclanderers
whom the wise man doth liken vnto serpentēs, that Eccle. x.
priuily byte or sting men behinde, whan they be not
ware therof. And surely such men (what so euer they
pretende) go not about to heale and amende theym
that doo amysse, but rather doo satisfie theyr owne
malyce, and sclanderous tounge. For lyke as the
surgeon, that wyll heale a wounde, dothe couer it,
and bynde it, that it take no open ayre: So yf we
intende the amendment of our neightbour's fault, we
must not open it abrode to his hurt, but we must be
sory, & praye to god for him, & so takynge him to vs,
we must priuily counsaile and exhort him. And this

¶ ii

louynge

The nyth commaundement.

Iouyng correction, wyll make him beware and take hede, that he offend no moze. But if we tell his fautes, fyrst to one, and after to an other, and charge e-
uery one to kepe counsaile, as though we had tolde it to no mo, this is no amendmente of his faute, but a declaration of our owne, and a reprehension of our selues, in that we vtter forthe vnto other, that thyng which we our selues iudge not to be vttered. And surely we condemne our selues therein, for we shulde fyrst haue kepte it secrete to our selues, if we wolde not, an other man shulde vtter the same. And therfore the wyse man sayth: If thou hast herde any thing against thy neighbour, let it dye within the, and be sure it wyll not burst the. And in an other place: As euyll is he that backbiteth priuely, as the serpent whiche styngeth vnwares.

Eccle. xix.

And they also offende againste this commaundement, whiche gladly geue eares, and be redy to here suche backbitours. For as saint Bernarde sayeth: Lyke as the backebyter caryeth the deuyll in his mouth: so the hearer caryeth the deuyll in his eare. For the detractour is not glad to telle but to hym, whiche is glad to heare. And the wyse man sayeth: That lyke as the wynde dryueth away the raine, euen so dothe a sadde and a dyspleasent countenance dryue awaye the tounge of the backbitours, and maketh them abashed.

Pro. xxv.

They also bzeake this commaundemente, whiche with flatterying and double touniges, go about to please such as be glad to here complayntes. Iuges also, whiche gyue sentence, cantraye to that, whiche

The tenth commaundement.

which they knowe to be true, and they that in iugement do hyde and suppreſſe the truth, and they that make falſe ples, to the delaye and hynderaunce of Juſtice, or anye otherwyle do ſtop iuſtice: And enqueſtes, whiche bypon lyghte groundes, or bypon groundes not well examined or diſcuſſed, gyue ver dite, be tranſgreſſours and breakers of this cōmaundement. And aboue other, they do trāſgreſſe this cōmaundement, whiche in preaching or other wayes, do teache or mainteyne any falſe or erronious doctrine, contrary to the word of god, or that do teach fables, or mens fantasies and imaginations, affirming them to be the word of god. And ſuch be worſ than falſe wytnesſes of worldely matters, for they beare falſe wytnes agaynſt god and his truth.

The expoſition of the tenth commaundement of god.

Thou ſhalt not vniuſtly deſire thy neighbours houſe, nor thy neighbours wyfe, nor his ſeruaunt, nor his mayde, nor his oxe, nor his aſſe, nor any thing that is thy neighbours.



Where as in the other cōmaundementes befoze reherſed, be forbidden all wordes and dedes, which be agaynſte goddes pleaſure, and the loue of our neighbours: In this laſt precept is forbidden the inward conſent of the harte, to all vnlefull motions, deſp=

The tenth commaundement,

ees, delites, inclinations, and affections vnto euyl; whiche thinges be so roted and planted in al vs the children of Adam, euen from the fyrst houre of our byrth, that although by the inspiration of the holy goste, and the grace of god gyuen vnto vs, we doo entende neuer so well, and wolde mooste gladly eschue all euyl: yet there remaineth in vs a dispositi- on and rydinesse vnto such thynges, as be contrary to the wyl and cōmandement of god: In so muche, that if the grace of god did not helpe vs to stay and resiste our naughty thoughtes & delite vnto synne, the same our concupiscence and noughtines, shulde be so muche, that we shulde runne headlynge in to synne and mischiefe, our nature is so coꝛrupte, and we be so farre from the perfect obedience vnto god: dis wyl, whiche obedience Adam had in the state of innocencye. And of this coꝛruption of our nature and redynes vnto euyl, complayneth saynt Paule in his epistle vnto the Romains, where he declareth at length, that the nature of man is so full of con- cupiscence and euyl affections, that no man dothe oꝛ can of him selfe satisfie oꝛ fulfyll the lawe of god: And that the law condemneth all men as transgres- sours, and that therfoꝛe euery man foꝛ his saluati- on, muste haue refuge vnto the grace and mercy of god, obteyned by our sauiour Jesu Chꝛyste.

Rom. vii.

Furthermore lyke as in the fyfte cōmaunde- ment, vnder the name of father and mother is vn- derstande all superiours: And in the. vi. commande- ment, vnder the name of kyllng is vnderstande al woꝛthe and reuengng, And in the. vii. commande-
ment

The tenth commaundement.

ment, vnder the name of adultery, is vnderstande all vnchaste lyuinge. And in the eyght commaundemente, vnder the name of thefte is vnderstande all disceitfull dealyng with our neyghbours: And in the. ix. commaundment, vnder the name of false witnesse, is vnderstande all mysrepozte, and vntrewe ble of our tonge: So in this laste commaundement, vnder the name of desyryng of an other mans wyfe and goodes, is vnderstande all maner of euyll and vnlaufull desyre of any thyng.

AND lyke as in this pzecepte be forbydden euyll desyres, euen so in the same be commaunded good desyres, good affections, good inclinations to godly thynges, and the perfect obedience of our hartis vnto goddis wyll, whych e althoughe we shall not fully and absolutely atteyne vnto, whyles we be in this lyfe: Yet this commaundement doth bynde vs to enforce and endeuour our selues therunto, by cōtynual fyghtyng and respyting agaynst the sayde corruption, concupiscence, and euyll desyres, for as muche as by theym man is cōtynually tempted to euyll dedes and vicious lyuyng, accordyng wher vnto saynte James wyrteth: Lette no man saye, Iacob, 1. whan he is tempted to euyll, that he is tempted of god. For as god can not be tempted to euyll, so he tempteth no man to euyll, but euerye man is tempted, drawen, and allured by his own concupiscence: than concupiscence whan he hath conceyued, byngeth furth synne.

All they be transgressours of this commaundement, whych by delyberation and full consent, cast they

The tenth commaundement,

they: myndes and lustes, to accomplishe the concupiscence and delyze, whiche they haue to obteyne and gette vnlawfully an other mannes wife, child, seruant, house, lande, cattall, or any thyng or goodes that be his.

And they also be transgressours of this commaundement, which by enuy, be so: of they: neighbours wealth and prosperitie, or be gladd of they: so: we hinderance and aduersitie. And also all they whiche do not set they: myndes and studies, to preserue, maynteyne, and defende vnto they: neighbours (as muche as it is in theym) they: wyues, chyldren, seruauntes, howses, landes, goodes, and all that is they:s. For (as befoze is declared) this commaundement not onely forbiddeth vs to delyze vnlawfully from our neighbour any thyng that is his: But by the same we be also commaunded, gladly to wissh and wyl vnto him, that he may quietly possesse & enioy all that god hath set him, be it neuer so great abundance. And this mind we oughte to beare vnto euery man by this commaundement, not only if they be our fren des and louers, but also if they be our enemies and aduersaries.

The fyrst petition

There foloweth the exposition of the
prayer of our lord called the Pater nos-
ter, deuided in to seuen petitions.

- i **O**ur father whiche art in hea-
uen: halowed be thy name
ii Thy kyngdome come.
iii Thy wyll be done in earthe,
as it is in heauen.
iiii Gyue vs this day our dayly breade.
v And forgyue vs our trespasses: as we
forgyue them that trespasse against vs.
vi And let vs not be ledde into temptation.
vii But delyuer vs from euyll. Amen.



Or the better and more am-
ple declaration of this prayer, ye
shall vnderstande, fyrst that our sa-
uiour Iesus Chyste, was the au-
thour and maker therof, and that
therfoze like as he is of infinite wise-
dome, and of infinite loue and charitie towar-
des vs: euen so al chrysten men ought to thynke and be-
leue, that this same prayer is the most excellent and
most sufficient, & most perfect of al others. For nei-
ther there is any thyng in this prayer superfluous,
neyther there wanteth any petition, suite, or request

The notes,

foz suche thinges as be necessarie foz oure iourney
and passage in this worlde, oꝛ foz oure furtherance
to thatteininge of the lyfe and gloꝛye euerlastyng.

SECONDLY that euery good chꝛisten man may
be assured to atteyn the requestes made in this pꝛai
er, if he shall enforce hym selfe, and apply his hole
harte and wyll to the wyll and grace of hym, vnto
whom this pꝛayer is made, and also if he shall vtter
and offer the saide pettitions inwardly with his hart
and with suche faith, confidence, and truste in god,
as he requireth. ffoz surely no pꝛayer is thankfull
vnto god, but that whiche is made with the harte.
And therfoꝛe the pꝛophet Dauid crieth to our loꝛde
with all his hart. And Moyses is noted to crye out
alowd, whan he spake no woꝛd with his mouth, but
he spake aloud with his hart. And our loꝛd by his
pꝛoꝛ hete noteth, that some pꝛay with theyꝝ lyppes,
and in their hartes mynde nothyng lesse than that
which they pꝛaye foꝛ. And therfoꝛe who so ener in-
tendeth by sayeng his Pater noster, to atteyne his de-
syre, he must haue with faith a good and earnest de-
uotion, and his harte as nygh as he can, boyde of
vayne thoughtes, and applyed to god, so that the
entente and desyre of his harte maye be ioyned al-
waies with the pꝛayer of his mouth.

AND foꝛ this purpose it is mete & moch requisite
that the vnlearned people shulde vse to make theyꝝ
pꝛayers in their mother tongue, which they best vn-
derstand, wherby they maye be the moꝛe moued and
stirred vnto deuotion, and the moꝛe earnestly minde
the thyng that they pꝛay foꝛ.

The

Pf. cxviii.
Exo. xliii.

Esa. xxix.

The fyrst petition.
Our father which art in heauen,
halowed be thy name.



If these wordes Our father, placed in the begynnyng of this petition, all true chryستن me ought to conceiue a great comfort and ioy, in that they be taught and commaunded in this prayer, to take almighty god for their father, and so to call hym, as for example: If oure souerayne lord the kynge wolde saye to any of vs, take me for your father, and so call me, what ioye in harte, what comforte, what confidence wolde we conceiue of so fauourable, & graciouse wordes? Than moche more incōparably haue we cause to reioyse, that the king & prince of al princes shewith vnto vs this grace & goodnes to make vs his chyldren. And surely as the naturall sonne may assuredly trust that his father will do for him, al thinges that may be for his setting forth and aduancemēt: euen so we may vndoubtedly assure our selues, that hauing almighty god to our father, vsing our selfe as obedient chyldren, we shall lacke nothinge whiche may be profitable for vs, toward the euerlastinge inheritaunce prepared for vs.

And here is to be noted a lesson, that as this word Father, declareth the great beneuolence, mercy and loue of god towardes vs, as wel in the creation, as also in the redemption of man: so it admonieth vs againe of our duede towardes hym, and

The first petition

Luc. xxii.

howe we be bounde to shewe againe vnto him our hole harte, loue, and our obedience and redynes to fulfyll all his preceptes and commaundementes, with all gladnes and humilitie. And therfore who so euer presumeth to come to god with this prayer, and to call hym father, and yet hath not full intence and purpose to vse him selfe in all thinges lyke a kinde and an obedient sonne, he cometh to hym, as Judas came to Chyiste with a kisse, pretendinge to be his frende and his seruant in calling him master, and yet he was in dede a traytour to hym, and a deadly ennemy. And for this consideration, euery chrysten man that intendeth to make this prayer, ought inwardly and thozoughly to insearche and examine him selfe, and yf he finde in him selfe any notable crime, for the whiche he ought to be ashamed to call god his father: Let him accuse him selfe therof to god, and recognise his vnworthynes, sayeng, as the prodigall sonne sayde: Father I haue offended the, I am not worthy to be called thy sonne. And with due repentance, and firme purpose & intente to amende his naughty lyfe, let him lifte vppe his harte to god, and callinge for his grace of reconciliation humbly say: Our father, &c.

Luc. xv.

MOREOVER by these wordes, Our father, is signified that we ought to beleue, that almighty god is the common father of al true chrysten people, and fatherly regardeth all, throughe and by the meane of our sauour Iesu Chyiste, vnto whom all faithfull and obedient chrysten men be brethren by grace and adoption, and called to inherite with him the
kinge

kingdom of heauen. And they be also bʒethern eche one to other, hauing al one father, which is god almighty. And therfoze we ought not onely to be of one spirite towarde our said father, and to employ and endeuour our selues to the vttermoſt, to pleaſe him, and to kepe his lawes and commandementes, but we ought alſo eche to conſent with other, in perfect loue & charitie, & eche to helpe & further other, towarde the ſaide inheritance of heauen. And finally in al our prayers to god, eche to cōpʒiſe other, and to praye for other, lyke as in this prayer we be taught to ſay. Our father, giue vs our bʒeade: forgive vs our ſynnes: ſuffer vs not to fall into temptation: and delyuer vs from euyll.

By theſe wordes, whiche arte in heauen, we be taught, that we ought to haue an inwarde deſyre, and a great care & ſtudy, to come to the place where our heauenly father is, and moche couet his ſyghte and preſence. For lyke as a lyuyng chylde is euer deſirous to be where his father is: euen ſo oughte we euer deſyre to be with our heauenly father, and to endeuour our ſelues that our conuerſation be al withdrawen from the worlde, the fleſhe, and the deuyl, and be ſette in heauen and heauenly thynges, as ſaint Paule teacheth, and we ſhulde continually wayle and lament, bycauſe we be not with our heauenly father, ſayenge with the prophete: wofull am I, that my dwellynge upon the earthe is ſo moche prolonged.

In theſe wordes, halowed be thy name, it is to be noted, that by the name of god, is vnderſtande

The fyrste petition.

god him selfe, the power of god, the myght, the maiestie, the glozy, the wisdom, the prouidence, the mercy and goodnes of god, and all such other good thinges, as in scripture be attributed vnto god. And this name is halowed, whan it is prayled, glorified, sette forth, honoured and magnified of vs both in woꝛde and deede.

And where in this petition we praye, that his name myghte be halowed, it is not to be taken oꝛ thought, that this name of god, whiche in it selfe is euermore moste holy, most gloriouse, most marueylous and full of maiestie, can be eyther aduanced oꝛ diminished by vs, oꝛ any thyng that we can do, but we desyre here, that this most holy name may (accoꝛdinge as it is in it selfe most holy) be so taken, bled, honoured, & halowed of vs, & of all others, as well heathen as chꝛistened, like as on the contrary part, this name is said to be polluted and defyled, whan we do either in woꝛde oꝛ deede, contumeliouly, and contemptuouly oꝛ otherwise dishonour the same.

We desyre therfoꝛe in this petition, that al false faythe, by the whiche men eyther mistruste god, oꝛ put their confidence in any other thyng more than in hym, maye be destroyed. And that all witchecraftes and false charmes and coniurations, by the whiche Sathan and other creatures be enchanted may cease and gyue place to goddis holye name, and so lykwise, that all heresies and false doctrines maye vanishe awaye, so that goddis holy woꝛde maye be truly interpreted, and purely taught and set forth vnto all the woꝛlde, and that all infideles may receyue

of the Pater noster.

ceyue the same: and be conuerted to the right catho-
lyke faith, wherby all disceyte, hypocrisie, and cou-
terfaying of truth, of ryghtuousnes, or of holines
myght clerely be extincte.

Furthermore we beseeche and praye god here,
that his name may be halowed, so that no mā shuld
swear in vaine by it, or otherwyle abuse y^e same, to
lye or to disceyue his neyghbour. And generally, y^e
none shulde fall into pryde or ambition, in to desire
of worldly glozy and fame, into enuy, malyce, coue- Collo. i.
tousnes, adultery, glottony, sloth, backebytyng,
slanderyng of his neighbours, ne into any other e-
uyll or wycked thoughtes and dedes, wherby the
name of god may be dishonoured and blasphemed.

In this prayer also we requyre god to graunt
vs, that in all perilles and daungers we runne vn-
to hym, as vnto our onely refuge, and cal vpon his
holy name, and that in our good wordes and wo-
rkes, we maye please and magnifie him, & be by him
preserued from the most damnable sinne of vnkind-
nes towarde him. And also that we, whiche do al-
redy profess the right faith, maye stil continue ther
in, and may do and expresse the same as well in our
outwarde conuersation, as in confessynge it with
our mouthe, so that by our good lyfe, and our good
wozkes, all other maye be moued to good, and that
by our euyll wozkes and synnes, no man maye take
occasion to slaunder the name, or dimynysh the
laude and prayse of god, but that all our wozkes & Phill. iii.
doynge myght retorne to the honour and prayse
of goddis name.

The

The second petition.
Thy kyngdome come.



This seconde petition is very necessary, for no doubt our ancient ennemie the deuyll, goeth aboute continually by all craftye meanes, to deceyue vs, and byng vs vnder his power and dominion. And surely so longe as pryde and disobedyence reygne in vs, so longe as yre, enuye, wrothe, or couetousnes reygne in vs, so longe as gloteny, lechery or any kynde of synne reygne in vs, so longe as we be vnder the dominion and kyngdome of the deuyll. For the deuyll vndoubtedly, is kyng ouer all the children of pryde, that is to saye, ouer all them that be synners, rebelles and disobedient vnto god.

Ose. xiii.

And for as moche as it is not in our power to deliuer our selues from vnder this tyranny of the deuyll, but onely by goddes helpe (for our perdition and vndoinge is of our selues, but our helpe and saluation is of god, as saith the prophete Osee) therfore it is very necessary for al tru chysten people, to make this petition incessantly vnto our heavenly father, and to beseeche hym accoꝝdyng to this doctrine of Chyste, that by his grace and helpe, we may escape the dominion and power of the deuyll, and that we may be made subiect vnto his heavenly kingdome, therfore in this petition we desire god to gyue vs a foꝛe all thinges, true and constant faith in him, and
in his

in his sonne Iesu Chyſte, and in the holy goſt, with pure loue and charity towardes him and al men, to kepe vs alſo from infidelitie, deſperation, and malice, whiche mighte be the cauſe of our deſtruction; to deliuer vs from diſſentions, couetouſnes, lechery, and euyll deſires and luſtes of ſynne, and ſo the vertu of his kyngdome to come, and to reigne with in vs, that all our hart, minde, and wittes, with all our ſtrength inwarde and outwarde, may be ordered and directed to ſerue god, to obſerue his commandementes and his will, & not to ſerue our ſelfe, the fleſhe, the worlde, or the deuyl.

We Deſire alſo, that this kingdome ones in vs begunne, may be dayly encreaſed, and go forward moze and moze, ſo that all ſubtill and ſecret hate, or ſlouth, whiche we haue to goodnes, be not ſuffered to rule ſo in vs, that it ſhall cauſe vs to loke backe again, and to fal in to ſinne, but that we may haue a ſtable purpoſe and ſtrength, not only to beginne the life of innocency, but alſo to procede earnestly further in it, and to perſourme it accoꝝdyng to the ſayeng of ſaint Paule, where he prayeth, that we may walke worthely, pleaſynge god in all thinges, being fruitefull in all good workes, and growing and encreaſing in the knowlege of god. Alſo in an other place he ſayth: worke and do the truthe in Charitie, and encrease and go forward in Chriſt.

Collo. i.

Ephe. iiii.

Therfore in this prayer, deſpyng the kyngdome of god to come, we requyre alſo that we being alreedy receyued and entred in to the kyngdome of grace and mercy of god, may ſo contynue and perſe

The thirde petition

uere therin, that after this life, we may come to the kingdome of glo:y, whiche endureth for euer. And this is that great & feruent desyre, wherewith good men being mortified from worldly affections, haue ben and be alwaies kindled & enflamed, as appeareth by saint Paule, whā he said, I wold be losed frō this body, and be with Christ. An in an other place he saith: we that haue receyued the first frutes of the spirite, wayle and mourne in our selues, wisshing & looking to be delyuered from the mortalitie and miseries of this body, into the glory of the children of god.

Phil.i.

Rom.viii.

The thirde petition.

**Thy wyll be done in earth, as
it is in heauen.**



Or the better vnderstādinge of this thy:de petition, we muste know, that by disobedience & synne of our firste father Adam, we be as of oure nature onely without the grace of god, vnable to fulfyll the wyll & preceptes of god, and so enclined to loue our selues, and our own willes, that we can not hartely loue neither god nor man, as we ought to do. And therfore we beinge ones chylsten men, it is requisite for vs to praye, that lyke as the holy angelles and saintes in heauen (in whom god reigneth perfectly and hooly) do neuer cease ne shall cease to glorifie hym, to prayse him, and to fulfyll his wil and plea-

sur-

sure in all thynges, and that most readly & gladly without any maner of grudging or resistinge therunto, knowing certainly and clerely, that his wil is alway the best: euen so that we the childzen of god in earth, may dayly and continually prayse god, & by our holy conuersation in good workes, & good lyfe, honour and glorifie him. And that we may from time to tyme so mortifie our owne naturall corrupt and sinfull appetite and wyll, that we may be euer redy lyke louyng childzen, humblye, lowly, and obediently, to approue, allow, and accomplyshe the wil of god our father, in al thinges, and to submitte our selues with all our harte vnto the same, and to acknowledge, that what so euer is the wil of god, the same is most pacite, most iust, most holy, and mooste expedient for the wealthe and helthe of our soules.

Wherefore in this petition also, we desire of god true and stable pacience, whan our wyll is letted or broken, And that whan any man spekethe or dothe contrary to our wyll: yet therfore we be not out of pacience, neyther curse or murmure, or seke vengeance against our aduersaries, or them whiche lette our wyll, but that we may say well of them, and do wel to them. We pray also, that by goddis grace we may gladly suffer al diseases, pouertie, dispisinges, persecutions, & aduersities, knowing that it is the wyl of god, that we shuld crucifie and mortifie our willes. And whan any suche aduersitie chaunceth vnto vs, attribute all vnto the wil or sufferance of god, & giue hym thanks therfore, who dothe ordeyne all such thinges for our weale and benefite, eyther

The thirde petition

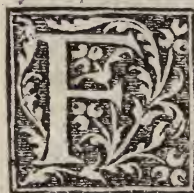
foꝛ the exercise and the triall of the good, to make them stronger in goodnes and vertue oꝛ elles foꝛ the chastisement and amendement of the euyl, to suppress the euyl motions and desires,

And also we pray, that whā so euer it shal please god to call vs out of this transitoꝝ lyfe, we may be wyllynge to dye, and that confoꝛminge our will to the wyl of god, we may take our deathe gladly: so that by feare oꝛ infirmitie, we be not made disobedient vnto him.

We desire furthermoze, that all our membez, eyes, tongue, harte, handes, and fete be not suffred to folowe the desires of the fleshe, but that all may be vsed to the wyl & pleasure of god: and that maliciously we reioyse not in their troubles, whiche haue resysted our wyl, oꝛ haue hurte vs, noꝛ that we be enuiously soꝝ, whan that they pꝛospere and haue welfare, but that we maye be contented and pleased with all thing that is goddis will.

The fourth petition.

Giue vs this day our dayly breade.



Oꝛ the better declaration of this fourth petition, ye shall vnderstand first, that our lord teacheth vs not in this petitiō to aske any superfluous thing of plesure oꝛ delite, but onely thinges necessary and sufficient, and therfoze he biddith vs only aske bread: wherin is not ment
super

superfluous riches, or great substance or abundance of thinges aboue our estate or condition, but such thinges only as be necessary and sufficient for euery man in his degre, and accoꝝdyng therunto, saint Paule saythe: we haue broughte nothynge in to this world, ne shall take any thyng with vs whan we depart hense. And therfoꝛe if we chꝛistē mē haue meate and dꝛinke and cloth, that is to say, thinges sufficient, let vs holde our selues contente, foꝛ they that set their mindes on ryches, and wil haue superfluities moꝛe than nedeth, or is expedient to their vocation they fal into dangerous tentations, & into snares of the deuyll, and in to many vnprofitable and noisome desires whiche dꝛowne men in to perdition & euerlasting damnation: foꝛ the ipꝛinge and rote of all euils, is such superfluouse desire. The wise man also making his petition to our loꝛd saith: Giue me neither pouertie nor excesse, but only thinges sufficient for my liuing, lest that hauing to moch, I be prouoked to deny god, & to forget who is the lord, & on the other side, lest that by pouertie constrained, I fall in to theste & forswere the name of my god. These two wise men the one of the old, & the other of the newe testament agree with the lessō of our sauour, foꝛ both declare that they desire onely thinges necessarye, signified here by bꝛeade, and both refuse and renounce superfluities vnprofitable, dangerous and noisome.

i. Tim. vi,

Pro. xxx,

Secondly in these woꝛdes of our sauour Iesu Chꝛist, be reꝛoued all those persons, whiche eate not their owne bꝛeade, & deuoure other mens bꝛeade of which soꝛte be all those whiche liue of rauen and spoiles

The fourth petition

spoiles, of theft, of extortion, of craft and deceyte, they also whiche neither labour with their handes, nor other wise apply their study, industry & diligence to some thinge which is good and beneficiall to the cōmon weale, and to the honour of god, but lyue in ease, rest, idelnes, & wanton plesure, without doing, or caring for any suche thing. And al they likewise be reproued, which being called in this world vnto any rōme, office or authoritie, do abuse the same, & do not emply them selfe, according to their vocatiō.

Thirdely as the husbāde man tilleth and soweth his ground, weedeth it, and kepeth it from destruction, praying therewith to god for the encrease, & putteth al his trust in him, to send him more or lesse at his pleasure: euen so besides our owne diligence, policie, labour and trauaile, we must also pray daily to god, to sende vs sufficient, and we muste take thankefully at his handes al that is sent, and be no further careful than nedeth, but putting to our endeavour, set our hole cōfidence & trust in him: for our sauiour Christ saith in y^e gospel: I say to you be not carefull for your liuing, what ye shal eate, ne what clothes ye shall weare: Is not life better than your meate, & your body better thā your clothing? Loke vpon the birdes of the aire, they sowe not, they reape not, they bringe nothinge into the barne, & yet your heauenly father feedeth them, be not you of more price then they? Loke vpon the lillies of the fielde, they labour not, they spin not, & yet I tell you, Salomon in all his precious & royal apparel, was not so clothed as one of them, therfore care you not for these

Math. vi.

of the Pater noster.

these thinge: Leauē this care to them that knowe not god, your heauenly father knoweth & you haue nede of all these thinges, but seke you first the kingdome of god, & his rightuorsenes, & the waies iustly & truly to liue, & then god shal cast all these thinges vnto you. These be the wordes of Christ, ful of good & comfortable lessons, that we shuld not care ne set our hartes to moche vpon these worldly thinges ne care so moche for to morowe, that we shal seme to mistrust our lord. And here is a thing greatly to be noted in cōfort of the tru laboring man, for surely be he crafter mā, or be he laborer, doing truly his office wher vnto he is called, he may in that state and kind of life please god, and attaine saluation as surely as in any other state or kynde of lyuinge. And although our lord hath so prouided for some that they haue alredy sufficient and plenty for many daies & yeres: yet that not withstanding they ought to make this petitiō to god and say: Giue vs this day our dayly breade, for as moch as their substance (though it be neuer so greate) like as it could not haue ben gotten, without god had sente it, so it can not prospe and continue, except god p̄serue it. For how many gret riche men haue we knowen so daingly made poze, some by fier, some by water, some by theft, & many other waies: Was not Job the one day the richest man that was in all the este lande, & the morowe after had vtterly nothyng: It is therefore as nedeful to pray our lord, to p̄serue that he hath giuen vs, as to pray him to giue it: for if he giue, & do not p̄serue it, we shal haue no ble of it.

Fourthly

The fourth petiti on

John. vi.

Fourthly by this breade, whiche we be taught to aske in this petition, may be vnderstand the holy sacrament of the aultare, the very fleshe and bloud of our sauour Iesu Chyste, as it is writte in the. vi. chapter of saint Iohn: I am the breade of lyfe whiche came downe from heauen. And the breade which I wyl gyue is my fleshe, whiche I wyl gyue for the lyfe of the world, And in this prayer, we desyre, that the same may be purely ministred & distributed, to the comfort and benefyte of all vs, the true chyldren of god. And that we also may receyue the same with a ryght fayth and perfite charitie, at all tymes, whan we do and ought to receiue the same, so that we may be spiritually fed therwith to our saluation, & thereby enioy the lyfe euerlastyng.

Math. iiii.

Fynally by the breade, which our sauour teacheth vs to aske in this petitiō, is ment also the true doctrine of the word of god, which is the spirituall breade that fedeth the soule. For as the body is nourished & brought vp, groweth & feedeth with bread and meate, so nedeth the soule euen from our youth to be nourished and brought vp with the worde of god, and to be fed with it. And lyke as the body wol faynt and decay, if it be not from tyme to tyme releued & refreshed with bodily sustenance: euen so the soule waxeth feble & weake towardeg god, onlesse y^e same be cherished & kept vp with the word of god according to the saying of Chyste: A man lyueth not with meate only, but with euery word that procedeth frō the mouth of god. And surely the word of god is the very cōfort, remedy, & helth of y^e soule. For if we haue

of the Pater noster,

haue aduersitie in this world, as pouertie, sickene & imprisonment, and such other miseries, where shuld we seke for comforte but at goddis worde? If we thinke our selues so holy that we be without sinne, where shulde we fynde a glasse to se our synnes in, but in the worde of god? If we be so full of synnes that we be lyke to fall into desperation, where can we haue comfort and learne to knowe the mercy of god, but onely in goddis worde? Where shall we haue armure to fight against our thre greate enemies, the worlde, the fleshe, and the deuyll? Where shall we haue strength & power to withstande them but as Chyrist did, in & by þe word of god: And finally, if we haue any maner of siknes or disease in our soules, what medicine or remedy can we haue, but that is declared in goddis word? So that the word of god is the very breade of the soule, and therfore as well for this breade of the soule, as for the blessed sacrament of the aultare, also for the breade and dayly sustenance of the bodye, our sauour Chyriste teacheth vs to pray in this fourth petition.

The fyfte petition,

And forgiue vs our trespases/ as we forgive them that trespasse against vs.



In this petition we be taught a fruitefull aduertisement of mans estate in this present lyfe, whiche considered, no mā ought to gloze in him selfe, as though he were innocent, and

a

with

The fyfte perilon.

Ioan.i.

without synne, but rather that euery good chriſten man without exception, oughte to knowledge hym ſelf to be a ſinner, and that he hath nede to aſke forgyuenes of god for his ſynnes, and to requyre hym of his mercy: for doubtles we dayly comynyt synne whiche be commaunded daily to aſke remiſſion for our ſynnes. And ſaint John ſaith in his epiſtle: If we ſay that we be without ſinne, we deceiue our ſelues and truthe is not in vs.

Mat.vi.

MOREouer it is to be noted, that we be taught to deſire god to forgyue vs our ſynnes, lyke as we forgyue them that treſpas againſt vs, ſo that if we forgyue in harte, god wyll forgyue, and not otherwyſe, as by many places of ſcripture maye appere; fyrſt by expreſſe wordes, Chriſte ſaythe: If you forgyue men their offences done againſt you, your heuenly father wyll forgyue you your offences, and if you wyll not forgyue them that offend you, be you aſſured your father wyll not forgyue you your offences. And

Mat.xviii.

in an other place, whan Peter came to our lord, and demaunded of him howe ofte he ſhuld forgyue his brother, whiche had offended him, and whether it was not ſufficient to forgyue hym ſeuene tymes: Our lord aunſwered him & ſaid, I tell the Peter, that thou oughteſt to forgyue him not only ſeuene tymes, but ſeuenty tymes ſeuene tymes, meaning therby that fro tyme to tyme we muſt continually forgyue our brother or neighbour, although he treſpaſſeth agaynſt vs neuer ſo often.

Mat.xviii.

And Chriſt alſo declareth the ſame by a parable, There was (ſayth Chriſt) a king, which calling his ſer

of the Pater noster.

seruautes vnto a compte, and findinge, that one of them shulde owe vnto him the summe of tenne thousande talentes, bycause he hadde it not to pay, comanded that the sayde debtour, his wife and his childzen, and al that he had, shuld be solde: but whā the debtour came vnto the kyng and pzaied him on his knees to haue paciēce with him, promising him to pay all, the king had pity of him, & forgaue him the hole debt: it fortunēd afterwarde, that this man being thus acquitted, mette with an other of his felowes, that ought him but one hūdzeth pence, and with violence almoste strangled him, and saide vnto him: Pay that thou owest. And the saide seruant his felowe fell vpon his knees, and prayed hym to haue patience, promising to pay all, whiche wolde not, but cast him into prision, vntyll all was payde, and whan the rest of his felowes seing this cruelty had tolde the king therof, the king forthwith sente for this cruell felowe, and saide to him: O wycked man, I forgaue the thy hole debt at thy sute and request: it shuld therfore haue belemid the, to haue the wed like cōpassion vnto thy felowe, as I shewed to the. And the kyng soze displeased with this crueltie comitted him to tormentours, that shuld roughly & streitly hādle him in priso, til he had paid y hole det.

Upon this parable Chzist inferreth and sayth, Euen so shal your beuēly father do with you, if you wil not forgiue euery one of you his brother euen from the hart. Thus it appereth plainly, that if we wyl be forgiuen, if we will scape everlastyng damnation, we must put out of our hart all rācour, malice, & wil to
a ii reuenge

The fyfte petition.

revenge and to satisfie our owne carnal affections referring the punishment of the offendours, whiche in theire offences haue transgressed the lawes of god, or of the prince, to the ordre of iustice, wherof vnder god, the princes and rulers be mynysters in earth, In whiche doinge we please god, so that we vtterly forgiue our owne priuate grudge and displeasure.

And if any peradventure wyl thinke it to be an hard thyng, to suffer and forgiue his enney, whiche in worde and dede hath done him many displeasures, let him consider againe, howe many harde stormes our sauour Chyriste suffered and abode for vs, what were we whan he gaue his most precious lyfe for vs, but horrible synners and his enemies: howe mekely toke he for our sake all rebukes, mockes, byndyng, beatyng, crowning with thorne, and the moste opprobrious death: It is vndoubtedly aboue our frayle and corrupte nature to loue our enemies that do hate vs, and to forgiue them that do hurt and offende vs: and it is a dede of greater perfection than man hath of him selfe, but god that requireth it wyl gyue grace that we may do it, if we aske and seke for it. And therfore in this petition our sauour Chyriste teacheth vs to aske this grace of our heauenly father, that we may forgiue our enemies, and that he will forgiue vs our trespasses, euē so as we forgiue them that trespas against vs.

It is farther to be noted, that to forgiue our brother his defaute, is also to pray to god, that he wyl forgiue him, and wyl not impute his offence to him
and

of the Pater noster.

and to wythe to hym the same grace and gloꝝy, that we desyre vnto our selues, and also our selſe whan occasion shall come, to helpe hym as we be bounde to helpe our chriſten bꝛother.

And finally foꝝ as moche as in the expounding and declaracion of scripture, it is conuenient, and requisite to obserue and folowe this rule, that whā so euer scripture speaketh of any duetie to be done of one chriſten man to an other, that than the same duetie be so plainly and fully opened and set foꝝ the that eche man may heare his owne duetie to wched; so that both parties (that is to say) as well he that is bounde to foꝝgiue, as he whiche receyueth foꝝgyuenes, may indifferently knowe theiꝝ duetie and behauour, and accoꝝdinge therbnto, endeuour theiꝝ selfe to do the same. Foꝝ these causes it is expedient, that lyke as in the foꝝmer parte of this petition, we haue declared the part and duetie of him, whiche shulde foꝝ charities sake foꝝgyue, so to declare the part and duetie of them, to whom foꝝgiuenes shulde be made, lest euyll doers and naughty mynded people, myght by the foꝝmer declaration take occasion styll to perseuere in their naughty myndes and doinges, and yet claime foꝝgiuenes of their neyghbour.

Wherfoꝝe ye shall vnderstande, that foꝝgiuenes afoꝝe spoken of, is not so ment in scripture, that by it iustyce oꝝ lawes of pꝛincis shulde be broken, condemned, oꝝ not executed. Foꝝ although our sauiour Chriſt in this petition dothe teache vs to remitte and foꝝgyue all iniuries and trespasses done

a iii

against

The fyfte petition

agaynst vs, yet he whiche hath done the inturpe oꝝ trespas, is neuerthelesse bounde to aknowlege his faut, and to aske foꝛgiuenes therfoꝛe, not onely of god, but of him also whom he hath offended, and to entend to do no moze so. And furthermoze to recompence and make amendes vnto the parties, agaynste whom he hath trespassed, accoꝛdyng to his abilitie and power, and as the greuouenelle and greatnes of the offence requireth. And in case he, whiche hath commytted the offence oꝝ trespasse, be obstinate, and wyll not do these thinges befoꝛe rehersted, whyche he is bounde to doo by the lawe of god: than may the partie, whiche findeth hym selfe greued, not withstandyng any thyng that is saide befoꝛe in this petitiō, laufully and without offence of goddes commaundementes aske and seeke recompence of suche inturies, as be done to hym, accoꝛdyng vnto the oꝛder & pꝛouision of the lawes of the realme, made in that behalfe, so that he alway haue an eye and respect vnto charity, and do nothing foꝛ rancour oꝝ malyce, oꝝ foꝛ sinister affection, neither beare any hatred in his hart towarde him, whom he sueth, but only vpon a zeale & loue of the mayntenance of iustice, coꝛrection of vice, and refoꝛmation of the partie that hath offended, remembꝛinge alway that he excede not, noꝛ go beyonde the limites and boundes of this generall rule, taughte by our sauour Chꝛyste in his gospel: As ye wold that other men shulde do vnto you, euen so doo you vnto them. Foꝛ this is the lawe and the prophetes. And thus we chꝛysten folke, wayinge foꝛgyuenes on the

Math. vii.

of the Pater noster.

the one partie, and the duetie of him that is forgiven on the other partie (as here nowe we be taught) shal the better knowe howe to endeavour our selues to obserue bothe ways. And by these meanes se and vnderstande moze perfectly, the agrement and intent of scriptures, whiche we be bounde to obserue and folowe.

The syxte petition.

And let vs not be led in-
to temptation.



It is to be noted, fyrst that there be two maner of temptations, whereof one cometh and is sent to vs by god, who suffreth those that be his, to be tempted by one meanes or other, for their probation or triall, albeit he so assisteth and aydeth them, in all suche temptations, that he tourneth all at the end vnto their profit and benefite. For as the wyse man saythe: Like as the ouen trieth the potters vessell, soo dothe the temptation of trouble trie the rightuous man. And with this maner of temptation, god tempted sundry wyse our holy father Abraham, he tempted also Job with extreme pouertie, horrible syckenes, and sodayne deathe of his chyldezen, and dayly he tempteth and proueth all suche as as he loueth.

Ec. xxviii.

The other maner of temptation cometh chiefly of the deuil, which like a furiouslye and a wood lion ragith & runneth about perpetually seeking how he may deuour vs, And cometh also of our owne concu-

1. Pet. v.

The syxte petition.

Jacob.i.

concupiscence, which continually inclineth and ste-
 reth vs to euyl, as saint James saythe, Euery man
 is tempted drawen and entised by his owne concupis-
 cence. This concupiscence is an inclination and pro-
 nitie of our inordinate nature to synne, whiche im-
 perfection man hath by the fall of Adam, so that al-
 though originall sinne is taken away by baptisme,
 and the displeasure appeased betwixte God and
 man, yet remaineth the disorder & debate betweene
 the soule and the fleſhe, whiche ſhall not be extincte
 but onely by bodily deathe. For there is no man so
 mortified, so sequestred from the world, and so rai-
 ſhed in ſpirit, in deuotion, or in contemplation, but
 that ſome concupiſcence is in him: howbeit by gods
 diſ grace & mercy it raigneth not, nor is of god ac-
 counted for ſynne, nor is hurtfull but only to them
 that by conſent yeld vnto it. It wyl neuer ceſſe, but
 one way or an other it will euer aſſault vs, and if we
 do not fight with it, and reſiſt it continually, it wyl
 ouercome vs, and byynge vs into bondage, ſo that
 the deuyll by this our concupiſcence and our con-
 ſent, all vyce and ſynnes be ingendred, lyke as be-
 twene man and woman chyldren be ingendred, ac-
 cordinge to the ſayinge of ſaynte James, where he
 ſayth: Concupiſcence whan ſhe doth conceiue, ſhe brin-
 geth forth ſynne, and that of all ſortes, that is to ſaye,
 fyrſt actes and dedes, contrary to the lawes of god, and
 after that, uſe and cuſtome of the ſame deedes, and at
 length blyndnes and contempt. For ſo the wyſe man
 ſaith: The wicked man whan he commeth to the bot-
 tome of ſinne, ſetterh nought therby, but blinded with
 euyl

Jacob.i.

Pro.xviii.

of the Pater noster.

euyl custome, either thinkith the sinne that he bseth to be no sinne, ozels if he take it foꝛ sin, yet he carith not foꝛ it, but either bpon vain trust of the mercy of god (whiche is in dede no right trust, but a very presumptiō) he wil continue styl in purpose to sin, ozels bpon vain hope of longe life, he wil pꝛolonge, differre, & delay to do penance foꝛ the same, vntyll the last end of his lyfe. And so oftentimes preuented with sodayn death, dieth without repentance. wherfoꝛe consideryng how dangerous it is to fall into sinne, and howe harde it is to arise: the chief and the best way is, to resyst with goddis helpe the fyrst suggestion vnto synne, & not to suffre it to pꝛeuayle with vs, but as soone as maye be, to put it out of oure myndes. Foꝛ if we suffre it to tary any while in our hartes, it is great peryll, lest that consent and dede wyll folowe shortly after.

Secondly that our sauour Iesus Chꝛist teacheth not vs in this syxt petition, to pray vnto god our father, that we shuld be clerely without al temptation: but that he woll not suffer vs to be ledde into temptation, that is to say, that whā we be tempted, he woll giue vs grace to withstande it, and not suffer vs to be ouercome therwith, accoꝛding wher vnto saint Paul saith: God is true and faithful, and wyll not suffer vs to be tempted aboue that we maye beare, but he wyl so moderate the temptation, that we may susteyn and ouercome it. And saint James saith: Thinke that you haue a great cause to ioy, whan you be troubled with dyuers temptations. Foꝛ the trieng of your faith, bryngeth pacience, and pacience maketh

i. Cor. x.

Iacob, i.

The seuenth petition.

Iacob. i.

Apo. ii.

ii. Tim. ii.

Iean. xvi.

perfect workes, so that you may be perfect and sound, lackyng in nothyng. And almighty god also exhorteth vs, and calleth vpon vs to fight against temptations, saying: he that getteth the victory agaynste them, I shall gyue hym to eate of the tree of life. And againe he sayeth: he that ouercometh them, shall not be hurte with the seconde deathe. And sainte Paule saith: No man shall be crowned, excepte he fyght lawfully, that is to say, excepte he defende him selfe, and resist his enemies at all pointes to his power. And our sauour giueth vs a good courage to fyght in this battaile, where he saith: Be of good comforte, for I haue ouercome the world, that is to say, I haue had the victorie of all synnes and temptations, and so shall you haue, if the faute be not in your selues. For ye fyght with an aduersary, whiche is already vanguished and ouercome.

The seuenth petition.

But delyuer vs from euyll.



It is firste to be noted, that lyke as in the syxte petition Chyriste taught vs to desyre of our heauenly father, that we shuld not be overcome with temptation, ne broughte into synne, so now in this seuenth and laste petition, he teacheth vs to pray hym, that if by frailenes we fal into the captiuitie of the deuyl by synne, he wyll soone delyuer vs from it, not to lette vs continue in it, not to lette it take roote

in vs, not to suffre synne to raigne vpon vs, but to delpyuer vs, and make vs free from it.

Synne is the excedyng euyl, from the whiche, in this petytion we desyre to be delpyuered: And though in this petitiō be also cōprehended all euils in the worlde, as syckenes, pouertie, derth, with o=ther lyke aduersities, yet chiesely it is to be hnderstande of synne, whiche onely of it selfe is euyl, and ought euer without condition to be eschued.

And as for other aduersities, netther we can ne ought to refuse, whan god shall sende them, nei=ther we ought to pray for the eschuing of them, o=therwyle than with this condition, if goddis pleasure so be. Many thynges we suffre in this worlde, and take them for euyl, but they be not euyl of them selfe. All affections, dysseases, punysshementes and toymentes of the bodye, all the troubles of this worlde, and all aduersities, be good and neces=sarpe instrumentes of god for our saluation. For god hym selfe (who can not saye other than truth) sayeth: Those that I loue, I chastyse. And agayne the apostle sayeth. He receiueth none, but whom he scourgeth. This is tyme of scourgyng, and the tyme to come, is the tyme of reste, ease, and blysse. And surely it is a greate token, that we be in the fauour of god, whan he dothe scourge vs, and tri=eth and syneth vs lyke golde in the fyre, whyles we be in this worlde. As contrarpe it is a greate token of his indignation towarde vs, to suffre vs lyuyng euyl, to continue in prosperitie, and to haue all thinges after our wylle and pleasure, and

Apo. ii.
Hebr. xii.

The seuenth petition.

neuer to trouble vs or punishe vs with aduersitie. Therfore our sauour Christ Iesus (who knoweth what is best for vs) teacheth vs to praye and desyre to be deliuered, not chiefly from worldly afflictions, trouble, and aduersitie, whiche god sendeth abundantly, euen to them, whome he beste loueth, & with whom he is best pleased: But the euyl, whiche we moste chiefly shulde pray to be deliuered from, is Synne, whych of it selfe is so euyl, that in no wise god can be pleased therewith.

And bycause our ancient enemy the deuyl, who is the well and spryng of iniquitie, and is not onely hym selfe an homicide, a lyer, and an hater of the truth from the beginning: but also is the very rote and occasion of all synne, and the common prouoker and styxer of man to the same, and the letter and hynderer of al vertue and goodnes, bicause this enemy neuer ceaseth, but contynually sercheth by all craftes and wyles to enduce vs to synne, and so to deuoure vs, and to bring vs therby to euerlastyng damnation: Therfore lyke as we desyre here to be deliuered from sinne, so also we desire, that our heauenly father wyl saue vs, and defend vs from this euyl, the causer of synne, that is to say the deuyl, and from his power and tyranny, so that he shulde not by his malice and gyles intice vs and draw vs into synne, wherby we myghte finally be broughte in to euerlastyng damnation. From the whiche also we pray here to be deliuered.

The salutation of the angell
to the blessed virgine Mary.

Hyle Mary full of grace/ the lord is
with the, blessed arte thou emonge
women, And blessed is the fruite of thy
wombe.



Do the better vnderstanding
of this salutation of the angel, made
to the blessed virgine Mary, ye shall
first consyder, how it was decreed of
the hole trinitie, That after the falle
of our firste father Adam (by which mankinde was
so long in the great indignation of god, and exiled
out of heauen, the seconde person, the euerlastyng
sonne of the father euerlastyng, shulde take vppon
him the nature of mā, and so as he was perfect god
shuld be perfect man, to redeme mankynd from the
power of the deuill, and to reconcile the same again
to his lord god. And for this purpose) as saint Luce
in his gospel declarith) in the. vi. moneth after saint
Elizabeth was conceiued, with saint John the Bap-
tis, the aungell Gabriel was sent from god, in to a
cittie of Galilee, named Nazareth, to a virgin, which
was desposued or ensured to a mā, whose name was
Ioseph, of the house of David, and the virgines
name was Mary. And whan this angell came vn-
to this said virgin, he said these wordes: Hyle ful
of grace, the lord is with the, blessed art thou emonge

Luc. i.

The salutation

women. And whan the birgine hearing these wordes, was troubled with thepyn, and mused with her selfe, what maner of salutation it shuld be. The angel sayde to her: Feare not Mary, be not abashed, for thou haste founde fauour in the syghte of god. Lo thou shalte conceyue in thy wombe, and shalte bryng forth a sonne, and thou shalte call his name **I E S V S**, he shalbe greate, and shall be called the sonne of the highest. And the lord god shall giue vnto hym the seate of Dauid, his father, And he shall reigne ouer the house of Iacob for euer, And his kyngdome shall haue no ende. Than said Mary to the aungelle: Howe can this be done: for I haue not knowledge of man. And the aungell answeringe said vnto her: The holy gost shall come from aboue into the, and the power of the hyghest shall ouershadowe the. And therfore that holy one that shalbe bozne of the, shalbe called the sonne of god: And lo thy cousyn Elyzabeth hath also conceyued a sonne in her olde age, and this is the syrte moneth sythe she conceyued, whiche was called the bareyn woman: for there is nothing vnpossible to god. To this Mary answered: Lo I am the handmayde of our lord, be it done vnto me as thou hast spoken. And than forthwith vpon the departure of the angell. Mary beyng newly conceyued with the moste blessed childe **I E S V S**, went vp into the taynes with speede into a citie of Iuda, and came to the house of Zacharye, and saluted Elyzabeth. And as soone as Elyzabeth hearde the salutation of Mary, the chylde sprange in her wombe, and
furth

furthwith Elizabeth was replenished with the holy gosse, and cryed with a greate voyce and sayde: Blessed arte thou emonge women, and blessed is the fruite of thy wombe. And wherof cometh this, that the mother of my lord cometh to me? For lo, as soone as the voyce of thy salutation was in my eares, the childe in my wombe lepte for ioy. And blessed arte thou that dydest beleue, for all thynges that haue ben spoken to the from our lord, shall be performed.

Secondly it is to be noted, that the angel Gabriel, which spake to the virgine, was an high angel, and an hygh messenger. And truly it was conuenient, that he shoulde be so, for he came with the highest message, that euer was sente, whiche was the entreaty and leage of peace betweene god and man. And therfore the fyrst worde of his salutation that is to saye, Hail, or be ioyfull, was very conuenient for the same. For he came with the message of ioy, and so saide the other aungell, whiche at the birth of our sauour, appered to the shepherdes, I shewe to you (sayd he) great ioy that shall be to all the people. And surely consydering the effectes that ensued vpon his hyghe message, all mankinde hadde great cause to ioy. For man beinge in the indignation and displeasure of god, was hereby reconciled, Man beinge in the bondes of the deuyl, was hereby delyuered, Man beinge exiled and banished out of heauen, was hereby restored thither againe.

Luc. ii.

These be suche matters of ioye and comfort to vs, that there neuer was or shall be nor can be any like

The salutation

lyke. And not onely for this purpose he began with this high worde of comforte, but also for he perceiued that the virgin being alone, wolde be moche abashed and astoned at his meruailous and sodaine commyng vnto her. And therfore he thought it expedient, fyrst of all to vtter the worde of loye and comfort, whiche might put away all feare from the blessed virgine. And he called her Full of grace, by god endued so plentuously, bycause she shulde conceyue and beare hym, that was the very plenytyude and fulnes of grace, the lord of grace, by whom is all grace, & without whome is no grace. And this is the singular grace, by which she is called, not only the mother of man, but also the mother of god.

Thirdely by these wordes, The lord is with the, is declared, why the angell called her full of grace: for surely our lord is not with them, that be not in grace, nor tarieth with them, that be boyd of grace and be in synne. For there is a separation and diuorce betwene the synfull soule and our lord, as the wyse man saythe: Peruerse thoughtes make a separation and a diuorce from god.

Fourthly by these wordes, Blessed arte thou amonge women, was ment, that there was neuer woman so blessed: And truely she may wel be called so, mooste blessed among all women: for she had greate and high prerogatiues, whiche none other woman euer had, hath, or shall haue. Is not this an hygge prerogative, that of all women she was chosen to be mother to the sonne of god? And what excellent honour was she put to, whan, not withstandynge, the

The salutation.

the decree was made of his natiuitie by the hole trinitie, yet the thing was not done and accomplished without or befoze her consent was granted. foz the whiche, so solemne a messenger was sent. And also howe hyghe grace was this, that after the defaute made thzough the perswasion of the fyrste woman our mother Eue, by whom Adam was bzought into disobedience, this blessed virgin was electe to be the instrument of our reparation, in that she was chosen to beate the sauour & redemer of the world: And is not this a wonderfull prerogatiue, to see a virgine to be a mother & conceue her childe without synne: we may worthily say, that she is the most blessed of al other women. And to the entent that al good chzisten men shoulde repute and take her so: Beholde the prouidence of god, that wolde by another wytnesse confirme the same, foz euen the very same wordes that the aungell spake, the blessed matrone saint Elyzabeth spake also, and where the angell made an ende, there she beganne.

The angell made an end of his salutation, with these wordes, Blessed art thou amonge women. The blessed matrone began her salutation with the same wordes, declarynge that she was inspired with the same spirite, that sente the aungell, and that they were both ministers to the holy Trinitie, the one from heauen, the other in earth, And afterward she added these wordes, saying: And blessed is the fruite of thy wombe. These be not the wordes of the angel but of saint Elizabeth: foz whan the virgin Mary came to salute her, the said Elizabeth beyng inspy-

The salutation,

red with the holy goste, and knowyng that the virgine Mary was conceyued, spake these wordes, of the fruite that the virgine shulde bring forth.

And there is also an other wonderfull thyng to be noted. For as it appereth in the gospell, the child in saint Elizabethes wombe, that is to saye, sainte John Baptist (whiche yet had scante lyfe) gaue testimony to this fruite, that this fruite shulde saue hym and all the worlde, and as a prophete he lepte for ioy in his mothers wombe, & although he could not thā speake, yet neuertheles he declared by such signes and tokens as he could, that blessed was the fruite of that wombe. And worthily called y fruite of her wombe, in that the substance of the nature of man, whiche our sauour Chyriste toke vppon hym, was taken of the substance and nature of the moste blessed virgin, and in her wombe. And so is called the fruite of her wombe. And well he may be called the blessed fruite, whiche hath saued vs and gyuen vs lyfe, contrary to the cursed fruite, whiche Eue gaue to Adam, by whyche we were destroyed and brought to deathe: But blessed is the fruite of this wombe, whiche is the fruite of lyfe everlastyng.

And it is to be noted, that although this salutation be not a prayer of petition, supplication, or request or suit. Yet neuertheles, y church hath bled to adioyn it to the end of the Pater noster, as an hymne or appraier of laude and prayse, partly of our lord & sauour Iesu Chyrist, for our redemptiō, and partly of the blessed virgin, for her humble cōsent gyuen & exprest to the angell, at this salutation. Laudes,
prayse

the of angell,

praise, and thankes are in this Aue Maria, principally gyuen & yelded to our lord, as to the autour of our redemption: But herewithal the virgin lacketh not her laudes, prayse, and thankes, for her excellēt and singular vertues, and chiefly for that she beleued & humbly consented, according to the saying of the holy matrone saint Elizabeth whan she said vnto this virgine: Blessed arte thou that dyddest gyue trust and credence to the angels wordes, for al thinges that haue ben spoken vnto the, shall be perfourmed.

The article of free wyll.

The cōmandementes & threatninges of almighty god in scripture wherby man is called vpon, and put in remembraunce, what god wolde haue hym to do, moſte euydentely do expreſſe and declare, that man hath free wyll alſo nowe after the falle of our fyrſte father Adam, as playnely appereth in theſe places folowyng: Be not overcome of euyl. Neglecte not the grace that is in the. Loue not the worlde, &c. If thou wylte enter into lyfe kepe the cōmandementes. Which vndoubtedly ſhulde be ſayde in bayne, unleſſe there were ſome facultie or power lefte in man, whereby he may, by the helpe and grace of god (if he wyl receiue it, whē it is offered vnto hym) vnderſtand his cōmandementes, and freely conſent and obey vnto them: whiche thing of the catholyke fathers, is called Freewyll, which if we wil deſcribe, we may call it cōueniently

Rom. xli.
i. Tim. iiii.
i. Ioan. ii.
Math. xix.

Freewyll.

The article of freewyll.

in all men, A certaine power of the will ioyned with
reson, wherby a resonable creature, without constraint
in thinges of reason discerneth and willeth good, and
euil, but it willeth not that good, whiche is acceptable
to god: except it be holpen with grace: but that whiche
is yll, it willeth of it self: and therfore other men de-
syned frewil in this wise: Frewil is a power of re-
son & will, by which good is chosen by the assistance of
grace, or euil is chose without the assistace of the same.

Howbeit the state and condition of frewylle,
was otherwise in our fyrste parentes, befoze they
synned, then it was either in them, or in their poste-
ritie after they hadde sinned. For our fyrste paren-
tes Adam and Eue; vntyl they wounded and ouer-
threwe them selfe by sinne, had so in possession the
sayd power of freewyll, by the mooste lyberall gyfte
and grace of god their maker, that not onely they
myght eschue all maner of sinne, but also knowe
god, and loue hym, and fulfyll all thinges apper-
teynnyng to theyr felicitie and welthe. For they were
made rightuous, and to the ymage and similitude
of god, hauinge power of freewill (as Chrysostome
saith) to obey or disobey. So that by obedience they
myght lyue; and by disobedience they shuld worthi-
ly deserue to dye. For the wylse man affirmeth, that
the state of them was of that sort in the beginning:
saying thus: God in the beginning did create man:
and left him in the handes of his owne counsell, he
gaue vnto him his preceptes and comandementes.
saying: If thou wylt kepe the comandementes, they
shall preserue the, he hath set afoze the fyre and wa-
ter

The article of freewyll.

ter, put furth thy handes to whether thou wylt, be-
foze man is lyfe and deth, good & euil, what him li-
keth, that shall he haue. From this moſte happy e-
ſtate, our firſt parentes falling by diſobediēce, moſt
greuouſly hurted them ſelues and their poſteritie.
Foꝛ beſydes many other euils, that came by þ̄ tranſ-
greſſion, the high power of mans reaſon, & fredome
of wylle were wounded and coꝛrupted, and all men
therby bzought in to ſuch blyndnes and infirmitie,
that they can not eſchue ſinne, except they be illumi-
ned and made free by an eſpectall grace, that is to
ſay, by a ſupernatural helpe & woꝛking of the holy
goſte, which althoughe the goodnes of god offereth
to all men, yet they onely enioye it, whiche by their
free wylle do accept and imbrace the ſame. Foꝛ they
alſo that be holpē by the ſaid grace, can accompliſh
and perfoꝛme thynges that be foꝛ theyꝝ welth, but
with moche labour & endeuour: ſo great is in our
nature the coꝛruption of the fyrſt ſynne, and the he-
uy burdeſn bering vs downe to euil. Foꝛ truely al-
beit the light of reaſon dothe abide, yet it is moche
darkned, and with moche difficultie dothe diſcerne
thinges that be inferioꝛ, and pteine to this preſent
life, but to vnderſtand & perceyue thinges that be
ſpiritual, and pteine to the euerlaſtyng life, it is of
it ſelfe vnable. And ſo likewise althoughe there re-
maine a certayne fredome of will in thoſe thinges,
whiche do pteine vnto the deſires & woꝛkes of this
preſent life, yet to perfoꝛme ſpiritual and heauenly
thynges, freewyl of it ſelf is inſufficient: and ther-
foꝛe the power of mans free wil, being thus woun-

The article of freewyll.

bed and decayed, hath nede of a phisicion to heale it, & an helpe to repaire it, that it may receyue lyght & strength, whereby it maye se, and haue power to do those godly and spiritual thynges, which befoze the fall of Adam, it was able and might haue done.

TO this blyndnes and infirmitie of mans nature, procedyng of original synne, the prophete Dauid had regard, whan he desired his eyes to be lightned of almighty god, that he might cōsidre the meruaylous thynges that be in his lawe. And also the prophete Hieremy, saying: Hele me O lord, and I shal be made hole. Saint Augustine also plainly declareth the same, saying: we conclude that freewyll is in man after his fall, whiche thing who so denieth, is not a catholyke man: but in spirituall delyzes & woꝝkes to please god, it is so weake and feeble, that it can not either beginne oꝝ perfoꝝme them, onelesse by the grace and helpe of god, it be pꝛeuented and holpē. And hereby it appereth, that mans strength and wyll in all thynges, whiche be helthefull to the soule, and shal please god, hath nede of grace of the holy goste, by whiche such spirituall thynges be inspyred to men, and strength and constance gyuen to perfoꝝme them, if men do not wylfully refuse the sayd grace offered vnto them.

AND lykewyse as many thynges be in the scripture, whiche doo shewe free wylle to be in man: so there be no fewer places in scripture, whiche do declare the grace of god to be so necessary, that if by it freewyl be not pꝛeuented and holpen, it can neither do noꝝ wyl any thing good and godly. Of whyche

soꝝte

Pf. Cxviii.

Hier. xviii

Iohn. xv.

The article of freewyll.

sozte be these scriptures folowinge: without me ye
can do nothyng. No man commeth to me, except it be
gyuen hym of my fathet. we be not sufficient of our
selfe, as of our selfe to thynke any good thyng. Accoꝝ-
dinge vnto whiche scriptures, and suche other like,
it foloweth, that free wyll, befoze it maye wyll oꝝ
think any godly thing, must be holpen by the grace
of Chyist, and by his spirite be pꝛeuented and inspi-
red, that it may be able therto. And being so made
able, maye from thensefoꝝ the woꝝke together with
grace, and by the same susteyned, holpen, and main-
teyned, may do and accomplishe good woꝝkes, & a-
uoyd synne, & perseuere also, and increase in grace.
It is surely of the grace of god only, that fyꝛste we
be inspired and moued to any good thyng: but to
resyst temptations, and to perliste in goodnes and
go foꝝwarde, it is bothe of the grace of god, and of
our free wyll and endeuour. And fynally after we
haue perseuered to the end, to be crowned with glo-
ry therfoꝝ, is the gift and mercy of god, who of his
bountifull goodnes hath oꝝdeyned that rewarde to
be gyuen after this lyfe, accoꝝdynge to suche good
woꝝkes as be done in this lyfe by his grace.

Therfoꝝ men ought with moꝝch diligence and
gratitude of mynde, to consyder and regard the in-
spirations and holosome motions of the holy goste,
and to imbrace the grace of god, whiche is offered
vnto them in Chyiste, and moueth theym to good
thinges. And furthermoꝝe to go aboute by all mea-
nes to shew them selfe such, as vnto whom the grace
of god is not gyuen in vayne. And whan they doo
feele,

ii. Cor. iiii
Iohn. vi.

The article of freewyll.

throughe theyr owne infyrmytpe, they be not able to doo that they desyre, than they oughte earnestly, and with a feruent deuotion, and stedfast saythe, to aske of hym whych he gaue the begynnyng, that he wolde vouchesafe to perfoyme it: Whiche thyng god woll vndoubtedly graunt, accoꝝdyng to his pꝛomyse, to suche as perseuere in callynge bypon hym. For he is naturally good, and willethe all men to be saued, and careth for them, and pꝛouydeth all thyng, by whiche they may be saued, except by their owne malycce they wol be euyl, and so by rightuous iudgement of god, perishe and be loste. For truely men be to theym selues the autours of synne, and damnation. God is neither autour of sinne, nor the cause of damnation. And yet dothe he moste ryghtuously damne those men, that do with vices corrupte their nature, whiche he made good, and doo abuse the same to euyl. Desyres agaynste his moste holy wyl. Wherefore men be to be warned, that they do not impute to god their vice, or their damnatio, but to them selues, whych by freewyll haue abused the grace and benefites of god.

All men be also to be monished and chiefly pꝛeachers, that in this highe matter, they lokynge on bothe sydes, soo attempte and moderate theym selues, that neither they soo pꝛeach the grace of god, that they take awaye therby freewyll, Nor on the other syde so extoll freewyll, that iniury be done to the grace of god.

The article of Justification.



Or the more clere vnderstandinge of this article folowinge, it is to be noted that all men after the fall of Adam, naturally descendyng and commyng of him, be bozne in originall synne, that is to saye, they lack that original iustice and innocency, wherewith Adam in his creation was endued, and whiche also all his posteritie shulde haue had, if he throughe his disobedience, and breakynge of the commandement of god, had not lost the same from hym selfe, & all his posteritie. And further also they be bozne with concupiscence, wherof spryng vnlawfull desires, repugnant and contrarpe vnto the lawes of god, and be giltye to euerlasting deathe and damnation, from the whiche they can in no wyse be deliuered by any strength or power that is in them, but rather fall daily in to further displeasure of god, by committynge and addyng of many actuall synnes.

Wherfore to the entent, that man might be deliuered out of this wretched & miserable state, wherunto he had brought hym selfe, and might recouer agayne the same thinges that were giuen vnto him in his firste creation, and therby attayne the euerlasting blisse in heauen, it pleased almighty god of his great and infinite mercy and goodnes, to sende his owne onely begotten sonne, the seconde person in trinitie, to take vpon hym the nature of man, and therein to worke the mistery of our redemption, that

The article of Iustification,

is to say, to deliuer vs from the captiuitie of the de
uill, synne, and damnation, & to be the very meane
of our reconciliation to god, & of our iustification.
And surely this reconciliation of mortal man to the
fauor of god immortal, did necessarily require such
a mediatur betwene them, as had in hym selfe the
perfect nature of them bothe, which is the very pro
pertie of a meane betwene two, to be partener with
both them, betwene whom he taketh vpon him to
be a meane. For if he be hooly ioyned with the one
and cleerly separated from the other: Than he is
not mete to be a meane, or mediatur betwene two,
whiche be at debate and enmitie. Wherefore our sa
uiour Christ being naturally god, toke vpon hym
the nature of man, that he might therby be conuer
saunt among men, and by his deth redeme them, &
yet he stil retained and kepte his godhead, and was
both god and man together. For if he had ben man
onely, and not god, than his death coulde not haue
ben a worthy and sufficient satisfaction for sinne, to
the iustice of god. And if he had ben onely god, and
not man, than he by his bodily conuersation, could
not haue called vs againe to god, nor suffered and
died bodily for vs. And this propertie of a media
tour saint Paule considering writeth to Timothee,
That there is but one mediatur bytwene god & man
which is Christ Jesus, meaning therby, that bycause
he onely had bothe the natures in him, therfore he
onely, and none other but he, was able to be a suffi
cient mediatur and meane of our reconciliation to
god, and of our iustification.

1. Tim. ii.

And

The article of Iustification.

And for a further declaration, how and by what meanes, we be made partakers of this benefite of iustification, It is to be noted, that this word Iustification, as it is taken in scripture, signifieth the makinge of vs rightuous afore god, where befoze we were vnrightuous, as whan by his grace we conuert vnto him, & be reconciled in to his fauour, and of the childzen of ire and damnatiō, we be made the childzen of god, and inheritous of euerlasting life, that by his grace we may walke so in his waies, that finally we may be reputed & taken, as iust & rightuous in the day of iudgement, & so receyue the euerlasting possession of the kingedome of heauen. And albest god is the p̄ncipal cause, & chiefe woꝛker of this iustificatiō in vs, without whose grace no mā can do no good thyng, but folowing his free wil in the state of a sinner, encreaseh his owne iniustice, & multiplieth his synne: Yet so it pleaseth the hyghe wysedome of god, that man p̄uented by his grace (which being offered, man maye if he wyl refuse oz receiue) shall be also a woꝛker by his free consent, & obedience to the same, in the attemping of his owne iustification, and by goddis grace and helpe, shall walke in such woꝛkes, as be requisite to his iustification, & so continuing come to the perfect end thereof, by such meanes & waies, as god hath ordeyned.

Wherin it is to be considered, that although our sauour **CHRIST** hath offereb hym selfe vpon the crosse, a sufficient redemption & satisfaction for the synnes of al the world, and hath made hym selfe an open way and entre vnto god the father for al man

The article of Iustification.

Hebr. xi.

kynde, onely by his worthy merite and deseruinge,
and willing all men to be saued, calleth vpon al the
wozrde, without respecte of persons, to come and be
partakers of the ryghtuousnesse, peace, and glory,
whiche is in him: yet for al this benignitie & grace,
shewed vniuersally to þe hole wozrde, none shal haue
the effect of this benefit of our sauour Chyist, & en-
ioy euerlasting saluatiõ by him: but they that take
suche wates to atteine the same, as he hath taught
and appointed by his holy wozd, in suche ordye, ma-
ner, and fourme, as here foloweth: that is to saye,
fyrst as touchinge all them, whiche be of age, and
haue the vse of natural reason afore they be chryste-
ned, the will of god is, that all suche (if they wyll be
saued) shal at the hearing of his blessed wozde, giue
stedfast faith and assente therunto, as saint Paule
saith: He that cometh to god muste beleue: and by
that faith grounded on the truth of the wozd of god,
beinge taughte bothe of the threathynge of god,
against sinners, and also of the great goodnes and
mercy of god, offered to mankinde in our sauour &
redemer Chyist Iesu, they muste conceyue an hartly
sorrowe and repentance for their synnes, with a sure
trust to haue forgiveness of them, by the merytes &
passion of our sauour Chyiste. And ioyninge ther-
unto a full purpose to amende theyr lyfe, and to cõ-
mitte sinne no moze, but to serue god al their life af-
ter they muste than receiue the sacrament of bap-
tisme. And this is the very plaine ordinary way, by
the whiche god hath determined, that man beyng
of age, and comminge to chrystendome, shuld be iu-
stified

The article of Iustification.

stified. For as for infantes, it is to be beleued, that they iustification is wrought, by the secrete operation of the holy gost in theyr baptisme, they beyng offerred in the fayth of the churche.

And this Iustification, wherof we haue hitherto spoken, may be called the first Iustification, that is to say, our first coming into goddis house, which is the churche of Chyste, at whiche comming we be receyued and admitted, to be of the flocke and familie of our sauour Chyste, and be professid & sworne to be the seruantes of god, and to be souldiours vnder Chyste, to fyght againste our ennemies the deuyll, the world and the fleche. Of the which enemies if it chaunce vs, after our baptisme to be ouerthrowen and caste into mortall synne, than is there no remedy, but for the recovering of our former estate of Iustification, whiche we haue losse, to arise by penance, wherin proceeding in sorrowe and moch lamentation for our synnes, with fasting, almesse, prayer and doing all suche thinges, at the leaste in true purpose and will, as god requireth of vs, we must haue a sure trust and confidence in the mercy of god, that for his sonne our sauour Chystis sake, he wil yet forgiue vs our synnes, and receyue vs vnto his fauour again, and so being thus restozed to our iustification, we muste go forwarde in our battaile againste, in mortifieng our concupiscence, and in our dayly spiritual renouation, in folowing the motions of the spirite of Chyste, in doinge good workes, and absteyning from sinne, and all occasions therof, being armed with fayth, hope, and charitie,

The article of Iustification.

to the intent we maye attayne our finall iustificati-
on, and so be glorified in the day of iudgement, with
the reward of euerlasting lyfe.

Wherfore it is necessary for the keeping and hol-
ding of this Iustification, ones conferred and giue
in baptisme, or recovered again by penāce, through
the mercy of our sauiour Christ, and also for the en-
creasynge of the same iustificatiō, and finall con-
summatiō therof, to take good hede, and to watche
that we be not deceyued by the false suggestiō and
temptatiō of our gostly ennemye the deuyll, who
as saint Peter saith, goth about like a roring lion, se-
kyng whom he may deuour.

1. Petri. v.

And it is no doubt, but although we be ones iu-
stified, yet we maye fall there fro, by our owne free
wyll and consentynge vnto sinne, and folowinge the
desyres therof. For albeit the house of our consciēce
be ones made cleane, & the foule spirite be expelled
from vs in baptisme, or penance: yet if we ware idle
and take not hede, he wyll returne with seuen worse
spirites, and possesse vs againe. And althoughe we
be illuminat, and haue tastid the heavenly gift, and
be made partakers of the holy gost: yet may we fall
and displease god. wherfore as saint Paule saith:
He that standeth: let him take hede that he fall not.

1. Cor. x.

And here all phantastlicall imagination, cury-
ous reasoning, and vaine trust of predestination, is
to be laid apart. And according to the plain maner
of speaking & teaching of scripture, in innumerable
places, we ought euermore to be in dreake of our
owne frailty, and natural prouitie to fall to sinne, &
not

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not to assure our selfe, that we be elected any other wise, than by feling of spiritual motiōs in our hart and by the tokens of good and vertuous liuing, in folowynge the grace of god, and perseueringe in the same to the ende. And this saynte Peter exhorteth ii. Petri. ii. vs to make our vocation and election sure and stable. And Chyste sayth: He that perseuereth vnto the Mat. xxii. ende, shalbe saued. And in reuelation of saint Iohn: Be saythful vnto death, and I shal giue the the crown Apoc. ii. of life. wherfoze whan we be ones elected, and admitted vnto goddis seruiſe (as is aforesayde) and haue receyued our iustification in baptisme, oꝛ be reitozed thervnto by true penance, than muste we continually walke after Chyist, bearyng our crosse, and encreasinge in his grace by good woꝛkes, and so doyng pꝛocede, go foꝛward and encrease in our Iustificatiō, accoꝛding to the saieng of saint Iohn: He that is iuste, let him be more iustified. Foꝛ as the grace of god and the gistes therof, that is to saye, sayth, repentance, dreade, hope, charitie, with other fruiteſ of the holy gost do encrease in vs, so do we waxe and encrease in our Iustification.

And therfoze it is playne, that not onely sayth, as it is a distincte vertu oꝛ gifte by it selfe, is requiꝛed to our iustificatiō: but also the other gistes of ꝑ grace of god, with a desire to do good woꝛkes, pꝛoceding of ꝑ same grace. And where as in certain places of scripture, our iustificatiō is ascribed to faith without any further additiō oꝛ inctiō of any other vertue oꝛ gift of god: it is to be vnderstand of faith in the second accepitiō, as befoze is declared in the
article.

The article of Iustification,

Gala. v.

article of faith wherein the feare of god, repentance, hope, and charitie, be included and comprysed, all whiche must be ioyned together in our Justification: So that no faith is sufficient to Justification or saluation, but suche a fayth, as worketh by charitie, as is playnely expessed by saint Paule in his epistle to the Galathians. And that also our good workes, which we do, being ones iustified, by fayth and charitie, auaille bothe to the conseruation and perfection of the said vertues in vs, and also to the encrease and ende of our Justification and euerlasting saluation.

And althoughe we can neuer be iustified without these gistes of the holy goste, faith, repentance, hope, charitie, with desire and study to bringe forth good wordes: Yet it is to be vnderstande, that neuerthelesse we be iustified Gratis, that is to say, freely, for as moche as all gyftes or workes, whereby our iustification is wroughte and accomplished, come of the free mercy and grace of god, and not of our deseruing: So that our pryde and gloze in our selfe, and our owne worthynes, is bitterly excluded. For we be not able of our selues, as of our selues, not as moche as to thinke any good thing, but our ablenes and our sufficiency is of god, which giueth vs the sayd gistes of his own iuestimable goodnes and dothe also assiste vs with his holy spirite, and strength vs, to kepe his commandementes.

And further where our keepng of them is vnperfect, and euen in the beste men wanteth a greate Deale of that duetye to god, whiche they ought and
be

The article of Iustification.

be bound to do : yet almighty god of his mere mer-
cy and goodnes , accepteth the same as a perfecte
fulfyllinge of them for our sauour Chrystis sake,
which hath fulfilled the law for vs, and is the ende
and perfection of the lawe, to all that truely beleue
in him. And so we haue all Gratis, that is to saye of
his grace, and not of our worthynesse, or any me-
rite goinge before grace, but receiuyng all of god,
as sainte Paule saith: what hast thou that thou hast

i. Cor. iii.

not receiued ? we referre all vnto his goodnes and
mercy, by the whiche we both come vnto the begin-
nyng of our iustification , and do procede and go
forwarde in the same , and finally attayne the ende
therof, and be brought to euerlasting lyfe, vnto the
which the very waye appoynted by Chryste (whose
worde no man may change) is, to kepe and obserue
the comādementes of god, for he saith expressely:
If thou wilt entre into lyfe, kepe the commandemen-
tes : that is, apply thy hole study and affection
to walke in y^e lawe of god, wherin if thou per-
seuere, thou shalt be saued. And so after thy
iustification, thou shalt be glorified
according to the ordre of god, whi-
che saynte Paule speaketh of,
whan he sayth: Quos iu-
stificauit, Illos glori-
ficauit. .

Math. xix.



The article of good woꝝkes.



A preachinge and learnynge of the word of god in Chyristis churche, ought to tende to this ende, that men maye be induced, not onely to knowe god, and to beleue and truste in him, but also to honour and serue hym with good woꝝkes wrought in fayth and charitie, and vtterly to forsake the woꝝkes of synne and the fleshe, whiche who so euer do committe (excepte they repent and amend by penance) they shal not (as saint Paul saith) inherite the kingdome of god.

And that holy scripture goeth to this poynte, to perswade men to lyue well, and to do good woꝝkes sainte Paule testifieth sayinge vnto Timothe: All scripture wryten by the inspiration of god, is profitable to teache, to reprove, to correcte, to instructe, that the seruaunt of god may be perfecte, and made apt vnto euery good woꝝke. And where as we speake of good woꝝkes, it is to be vnderstand, that we meane not onely of outwarde corporall actes and dedes, but also and rather of al inward spirituall woꝝkes, motions, and desires, as the loue and feare of god, ioye in god, godly meditations and thoughtes, patience, humilitie, and suche lyke. And also it is to be vnderstande, that by good woꝝkes; we meane not the superstitiouse woꝝkes of mennes owne inuention, whiche be not commanded of god, nor approued by his worde, in whiche kynde of woꝝkes many chrysten men, and specially of them that were
lately

The article of good workes.

lately called religious(as monkes, fryers, nunnes, and suche other)haue in times past, put theyꝝ great truste and confidence. Noꝝ yet we meane not of suche moral actes, as be done by the power of reason, and naturall will of man, without fayth in Chyrist: which albeit of their owne kinde they be good, and by the lawe and light of nature, man is taughte to do them, and god also many times dothe tempoꝝally rewarde men foꝝ doinge the same, yet they be not meritoꝝiouse, noꝝ auaylable to the attepnyng of euerlasting life, whan they be not done in the faythe of Chyriste, and therfoze be not accompted amonge the good woꝝkes, wherof we do here intreate: but we speake of suche outwarde and inwarde woꝝkes, as god hathe prepared foꝝ vs to walke in, and be done in the faith of Chyriste, foꝝ loue and respecte to god, and can not be bzought foꝝthe onely by mans power, but he must be pꝛeuented and holpen therto by a speciall grace.

And these woꝝkes be of two sortes, foꝝ some be such as men truely iustified, and so continuinge, do woꝝke in charitie of a pure harte, and a good conscience and an vnfayned faith: whiche woꝝkes although they be of them selues vnwoꝝthy, vnperfect and vnsufficient: yet foꝝ as moch as they be done in the faith of Chyriste, and by the vertue & merites of his passion, theyꝝ vnperfectnes is supplied: the mercifull goodnes of god accepteth them, as an obseruation and fulfillingge of his lawe, and they be the very seruice of god, and be meritoꝝpouse towarde the attepnyng of euerlastyng lyfe. And these be

The article of good workes,
called the workes and fruites of rightuousnesse.

Other workes there be, whiche be not so perfect as these, & yet they be done by the grace of god in faith and good affection of harte towardes god, as those be, which men that haue ben in deadly sinne and by grace turne to god, do worke & bringe forth the vpon respecte and remorse, that they haue for theyr offences done against god. And these may be called properly the workes of penance. As for example: whan a sinner hearinge or remembryng the lawe of god, is moued by grace, to be contrite and sorre for his offences, and beginneth to lamente his estate & to fall to prayer and other good dedes, seeking to auoide the indignatio of god, and to be reconciled in to his fauour: These workes come of grace, but yet this man is not to be accompted a iustified man, but he is yet in seeking remission of his sinnes, and his iustification, which the anguise of his own conscience telleth him, that he yet wanteth, but he is in a good way, and by these meanes dothe entre into iustification, and if he do procede & with hartie deuotion seke for further grace, he shall be assured of remission of his sinnes, and attaine his iustification, and so be made able and mete to walke in the very pure seruice of god, with a cleane conscience, and to bringe forth the forsayde workes of rightuousnes in Christ, which he can not do, afore he be iustified.

AND that suche workes of penance, as we haue spoken of, be requyred to the attaining of remission of synnes and iustification: It is very euident and playne by scripture, as when our sauyour Christe
saith

The article of good workes.

Marc. 4

saieth : Be penitent, and beleue the gospell, that is to say, fyrst be contrite, and knowlege your synnes, & than receyue the glad tidinges of remission of your synnes. And saint Iohn Baptist preached penance, and made a way vnto Christ, and taught men whiche came vnto hym, what they shuld do to come vnto Christe, and to haue remission of synnes by hym, as it is wrytten in the thirde chapter of Luke, and specially that they, which be ones christenid, and afterwarde fall from the grace of god by mortall syn, can not recouer their iustification without penance, it is playne by the saying of saynt Peter vnto Simon Magus, where he sayeth : Do penance for this thy wyckednes, and praye god if peradventure this thought of thy harte, may be forgyuen vnto the.

Act. vii.

And truely this waye and forme of doctrine is to be obserued, which is the very trade of scripture, wherein men be taught, fyrste to leaue synnes, and to retourne by workes of penance vnto god, and that than they shall receiue remission of synnes and iustification. And although suche workes of penance be required in vs, towarde the attaynyng of remission of synnes and iustification : yet the same iustification and remission of synnes is the free gifte of god, and conferred vnto vs, Gratis, that is to say, of the grace of god, wherby we doying suche thynges, and hauing suche motions and workes of penance, be prepared and made more apte, to receiue further grace of remission of our synnes and iustification.

And it is not inconuenient that suche thynges shulde through grace be done by vs fyrst, and yet it

The article of good workes.

Apo. xxii

Shulde be sayd, that we receiue the sayd gyfte freely.
For Christ sayeth in the reuelation of sainte John:
Qui sitit ueniat, & qui uult accipiat aquam uitæ gratis.
He that is thyrsty, let hym come, and he that woll, let
him take the water of lyfe freely. Where he affirmeth
this gyfte of god to be freely gyuen and conferred,
and yet there is required some labour befoze, as to
haue a will and desire to come, which commyng can
not be without arisng by faith and penance, & pro-
cedyng in the same, and so to take the water of lyfe,
It is to say iustificatiõ, through our sauour Christ:
which ones receyued in baptisme, or after baptisr:
being recouered by penance, althoughe man dayly
do offende and fall into dyuers veniall synnes, by
reason of his infirmitie and weakenesse, and ther-
foze hath nede of continuall and dayly repentance:
Yet as long as he consenteth not to deadely synne,
he leseth not the state of his iustification, but remai-
neth styll the childe of god. And being in that state,
hath power by goddis grace, dwellynge in hym, to
do suche woꝝkes, as by acceptation of god through
Christ, be compted woꝝkes of rightuousnes, and do
serue for the preservation and encrease of his far-
ther iustification, and be appointed by goddis most
gracious promyse, to haue euerlastinge rewarde in
heauen. Whiche bothe inwarde and outward woꝝ-
kes be not onely the declaring of our faith and con-
fidence in god, and of the grace whiche we haue re-
ceyued: but also a continual exercise, nourishment,
preservation, increase, and perfection of the same,
For if we shoulde not, after that we haue professed
Christ

The article of good workes,

Chyſte apply our wyll to worke well, according to our ſayde pꝛoſeſſion, than ſhoulde we fall from the grace of god, and the eſtate of rightuouſnes and iuſtification, whiche we were ones ſet in, and become agayne the ſeruantꝛ of lynne. And as ſaint Peter ſaith: we ſhulde be in worſe caſe, than we were before ii. Pet. ii. we receyued the knowledge of Chriſt.

And that we encrease in grace by workynge in the grace of god ones receyued, it appereth by the worde of our ſauour Chriſt, where he ſaith: *Omni habenti dabitur & abundabit.* Meanyng therby, that who ſo euer vſeth well the grace of god, whiche is offered vnto him alredy, he ſhall haue moze, & ware plentyfull in grace: wherfoze as we continue and perſeuere in good workes, ſo moze and moze we go forward and pꝛocede in our iuſtification, and in encreaſynge the ſame; wher vnto ſaint Peter exhorteſt vs, ſaying: Fall not from the ſure eſtate wherin ye ii. Pet. iii. be ſette, but increaſe and grow in grace, & in the knowledge of our lorde and ſauour Jeſu Chriſte.

And to aſcribe this dignity vnto good workes, it is no derogation to the grace of god. For as moche as it is to be confeſſed that al good workes come of the grace of god. And our merites as ſainte Auguſtine ſaith, be but the giſtes of god, & ſo in our ſelfe we may not gloꝝy noꝛ loke backe on our owne worthines oꝛ dignitie, whiche is naught, as of our ſelf: but of the onely acceptation of goddis mercy. And therfoze we muſt as ſaint Paule ſaith: Phil. iii. Extende our ſelfe to that whiche is afore vs, to the rewarde of the heauenly callyng, whiche is in Chriſte, and ſtyle pꝛocede.

The article of good workes.

Luc. xvii.

Mar. xxv.

ii. Cor. vi.

Luc. i.

Tit. ii.

cede in good workes, knowyng our selues to be eutra-
more greater debtours to god for his grace. And
whan we haue done all whiche we be bydden doo,
the scripture teacheth vs to say, that we be vnprofit-
table seruantes: bicause that what so euer we haue
done, it is but our dutie, no: we haue done nothing
but that we haue receyued of his gifte to do, and
that to our profite and not to his. But yet must we
take hede, that seyng we haue receyued the grace of
god, we be not found vnprofitable seruantes in this
wyse, that is to saye, idell seruantes: to whome it
shall be sayde: Cast out the vnprofitable seruantes,
into the outwarde darkenes, where shalbe we-
pyng and gnasyng of tethe. And saint Paule al-
so exhorteth sayng: Receyue not the grace of god in
vayne: that is to saye: worke well: For the grace
of god is giuen you to that entent, and to that ende
we are redeemed by Chyiste, and delyuered from the
thraldom of synne, and captiuitie of the deuyll, that
we shulde serue god, as Zachary saith, in holines and
rightuousnes afore him all our lyfe. And in an other
place sainte Paule saythe: The grace of god hath
appered to byng saluation vnto all men, teachyng
vs, that we renounce all vngodlynesse, and
worldly desires, shuld lyue in this present worlde
sobertly, iustly, and deuoutely, lokyng for the bles-
sed hope and apperance of the glozy of the greatte
god and our sauour I E S V C H R I S T: which
gaue hym selfe for vs, to redeme vs from all wyc-
kednes, and to cleanse vnto him selfe, a speciall peo-
ple, whiche shoulde be studious folowers of good
workes

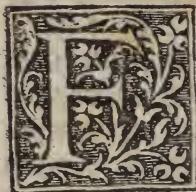
The article good workes.

workes. In whiche godly sentence of saint Paule, besides other great plenty of fruitfull lerninge and edifieng, he toucheth in thre wordes, all the good workes of a true christen man, where he saith: Soberly, Justly, and Deuoutly. For in this worde Soberly, he comprehendeth all abstinence and temperance, and our duetie touchinge our bodye. And in sayeng Justly, he containeth al workes of charite to wardes our neighbour, with due obedience to our princis, heades and gouernours. And in this word Deuoutly, he concludeth all our workes spirituall, which be done immediatly vnto god, as praier, thinkinge of god, desiringe of his glory. &c.

And vnto all these workes, ought we moste diligently with all labour and care to apply our wyl, for these effectes and endes, that is to saye, the glorye of god, the profyte of our neyghbour, and our owne merite, that we may shewe our selfe thankfull seruantes to our sauour Iesu Christ, and to be the very people of god, and that he may be glorified in vs, that his churche maye be edified by our example, that we maye auoyde fallinge into temptation and sinne, that we may escape the scourge of god, that the grace of god and the gyftes therof may increase, and be made perfecte in vs, that we maye make our election stable and sure, that we may atteyne euerlasting life, beinge founde fruitfull in the daye of iudgement, where euery man shall receyue accoꝝdinge to his workes,

Of

Of prayer for soules departed.



Or as moche as due ordre of charitie requyeth, and the boke of Machabeis, and dyuerse auncient doctours playnely shewe, that it is a very good and charitable deede, to pray for soules departed. And for as moch as suche vsage, hath continued in the churche so many yeres euen from the beginning: men ought to iudge and thinke, the same to be wel and profitably done. And truely it standeth with the very ordre of charitie a christen man to pray for an other bothe quicke and deade, and to comende one an other in their prayers to goddis mercy, & to cause other to praye for them also, as wel in masses & exequies, as at other times and to geue almes for them, according to the vsage of the church, & ancient opinion of the old fathers: trusting that these thinges, do not only profite and auayle them, but also declare vs to be charitable folke, bycause we haue mynde and desire to profite them, which notwithstanding they be departed this present lyfe, yet remaine they still membes of the same mistical body of Christ, wherunto we pertain.

And here is specially to be noted, that it is not in the power or knowlege of any man, to limit and dispence, how moch, and in what space of time, or to what person particularly the said masses, exequies, and suffrages do profite and auaille: Therfore charitie requireth, that who so euer causeth any suche masses, exequies, or suffrages to be done, shulde yet
though

Prayer for soules departed.

(though their intent be moze for one then for another) cause them also to be done for the vniuersal cōgregation of chriſten people quicke and deade, for that power and knowlege afore reherſed perteineth only vnto god, which alone knoweth the meaſures and times of his owne iudgement and mercies.

Furthermoze bicause the place where the ſoules remaine, the name thereof, the ſtate & condition which they be in, be to vs vncertaine, therfoze theſe with al other ſuche thinges, muſte alſo be left to almighty god, vnto whoſe mercy it is meete and conu-
nient for vs, to cōmende them, truſtinge that god accepteth our prayers for them, reſeruing the reſte holy to god, vnto whome is knowen theyꝝ eſtate & condition. And not we to take bypon vs neither in the one part, ne yet in the other, to gyue any ſonde and temerarious iudgement, in ſo hyghe thynges, ſo farre paſſing our knowledge.

Finally it is moche neceſſary, that all ſuch abuſes as heretofore haue bene brought in, by ſuppoſers and mainteiners of the papacye of Rome, and their complices, concerning this matter, be clerely put awaye, and that we therfoze abſteine from the name of purgatory, and no moze diſpute or reaſon therof. Under colour of whiche, haue ben aduanſed many ſonde and great abuſes, to make men beleue, that thꝛough the biſhop of Romes pardōs, ſoules mighte clerely be deliuered out of it, & releaſed out of the bondage of ſinne. And that maſſes ſayde at Scala cœli, and other preſcribed places phātaſied by me, did there in thoſe places moze profit the ſoules,
then

Prayer for soules departed.
then in an other. And also that a prescribed numbze
of prayers, soner than other (though as deuoutly
said) shulde further their petition soner: yea special-
ly if they were saide befoze one image moze then an
other, which they phantasied. All these and such like
abuses be necessary vtterly to be abolished and ex-
tinguished.

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(Small animals on last leaf 1)

B. Quaritch

F.S. Ferguson

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